

A PHILOSOPHICAL SYSTEMATISATION OF THE
PSYCHOLOGICAL CONCEPTS OF JUNG IN RELATION
TO NEOPLATONIC TRADITION

Masaki Mori

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TRADITION

.....

*AN INVESTIGATION INTO THE HENOTHEISTIC STRUCTURE IMPLICIT IN
JUNG'S VIEW OF THE INTERNAL SUBDIVISIONS WITHIN THE SO-
CALLED REALM OF NOTHINGNESS*

BY

MASAKI MORI



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ABSTRACT

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Jung developed various psychological concepts (for example, the 'archetypes') in an attempt to explain the special modalities of relationship between the noumenal (unconscious) realities, or between the noumenal (unconscious) and phenomenal (conscious) realities. However, in so doing, he left any coherent structural relationships between these concepts ambiguous. In this dissertation, therefore, I will attempt to shape the innate structural relationships of these concepts into a more philosophically-oriented, psycho-cosmological scheme.

I will first devote my attention to two cosmogonic principles, the 'pleroma' and 'Abraxas', which occur in Jung's VII Sermones ad Mortuos. Then, after examining the structural similarities between these cosmogonic principles of Jung and the concepts articulated in the philosophical systems of pagan and Christian Neoplatonic thinkers, I will propose the possibility of an organic link between the two cosmogonic principles and the other psychological concepts in the main body of Jung's works, together with their formation into a complete psycho-cosmological scheme akin to the philosophical systems of the Neoplatonists.

Secondly, I will give an exposition and analysis of the overall concepts of Jung, based on his own writings, on the interpretations placed on them by Jungian scholars such as von Franz, and on my own interpretations of Jung's concepts.

Finally, I will examine in greater detail the philosophical system developed by Proclus, and, after comparing his concepts with the parallel but fragmentary concepts of Jung (fragmentary since they lack any clear structural interrelationships), I will conclude that Proclus' highly systematic philosophical system provides an ideal model, or philosophical schematisation, for the psychological concepts of Jung.

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PREFACE

PREFACE

This dissertation is the outcome of my efforts to understand the basic concepts developed by the twentieth-century Swiss psychologist, Carl Jung, and to structuralise them in a more psycho-cosmologically oriented scheme than has been attempted heretofore, showing how psychology and cosmology may be organically linked to form a complete scheme of reality, and how the potential background of the universe (which itself contains no actual psychic or physical divisions) is manifested in the specifically-ordered phenomena of psyche and matter. In this connection, I have also tried to find a solution to the special modalities of relationship between 'Nothingness' and 'totality' - a problem which has haunted my mind for many years. As an inexperienced beginner, I very much doubt whether I have managed to present my arguments in a sufficiently coherent manner to convey my images adequately to the reader. However, if I am able, at some later date, to improve upon the rather sketchy view presented here, my initial efforts to delve into Jung's mine of wisdom may be rewarded.

I wish to acknowledge my sincere gratitude to my supervisor, Dr. G.B. Hall, and to Professor D.W.D. Shaw, Principal of St. Mary's College, who have given me their

warm-hearted support during the lengthy period of my research in St. Andrews. I also wish to thank Mrs. Catherine Sedgemore, of St. Leonards College, who painstakingly corrected my English in the final draft of the manuscript.

If I may be permitted to reflect on the period during which I have been engaged on this research, I consider myself most fortunate to have stayed in the beautiful university town of St. Andrews, which I fancifully associate with the *land of the Hyperboreans*.

Masaki Mori,

St. Andrews, 1988

INTRODUCTION

INTRODUCTION

One of the characteristics of Jung's methodology is to abstract particular forms, orders, and structures of noumenal realities from perceived phenomena, in an attempt to explain the foundation of these phenomena. Through such abstraction, he tries to construct concepts which explain the special modalities and dynamic logical relationships between noumenal realities and empirical phenomena. Contrary to those concepts which claim to be the product of pure reason dominating the intellectual tradition of modern philosophy, Jung's concepts, which are quasi-metaphysical and quasi-empirical, claim to be the result of the activity of unknown noumenal reality, in the sense that man's imagining and reasoning is a self-existentialization of noumenal reality. Those concepts which claim to be a product of pure reasoning represent merely probabilities deducible by the so-called process of pure reasoning, since logical or causal understanding itself is not the ultimate principle of all forms of reality, but is merely one of the explanatory principles. Thus when Jung analyses how a phenomenal existence (in his case, a psychic phenomenon) is related to its essence, his primary concern is not with the essence of existence 'as a category of concept', which can be deduced, but rather with the essence of existence 'as a category of reality', which can be imagined. Here one is dealing with a

philosophical concept concerning the essence of existence, the two views being structurally different. The former view simply shows how already objectified conscious knowledge is deducible by means of one particular explanatory principle, raising one known principle to the status of divinity, rather than raising man's imagination to the status of the imagining of the divinity. The latter view, however, signifies the self-existentiality of noumenal reality, in the form both of the knower and of its being known. According to this view, the ultimate causation of man's imagination, or conscious activity, is his ego in its causative aspect - which is noumenal reality itself - rather than his ego in its aspect of effect. That is to say, in this view of Jung, man's conscious activity is itself an effect of the existentiating process of ultimate reality, and the awareness of his conscious ego is a superimposition of the dynamically-engaged causation of ultimate reality from moment to moment. This attitude to the pursuit of knowledge clearly shows that Jung's depth psychology is a descendant of Gnosticism, and therefore it is no wonder that Jung's ideas bear a distinctive affinity with mystical doctrines related to Neoplatonic tradition. This affinity is a matter of similar doctrinal structures, that is, structures formed in an attempt to create a philosophy from mysticism. Stated in other terms, these doctrinal structures were formed in the course of the tuning of inner psychic realities, established through meditation, prayer, and other psychic states (for example, the dream-state), into metaphysics. ¹

In this dissertation, I intend to analyse the common structures within Jung's ideas and these mystical doctrines. By comparing their common structures, I will, from time to time, attempt to give a clear philosophical structure to some of the concepts of Jung, which have so far been left unsystematised by Jung and his followers. Previous studies have concentrated on the psychological and psychiatric import of Jung's theories (for example: J. Jacobi, The psychology of C.G. Jung, 1969), or on the relation of Jung's thoughts to religion and mythology (for example: A Moreno, Jung, Gods & Modern Man, 1970). And the theological literature often refers to Jung's ideas with reference to his interpretation of the Christian dogmas and the concept of God (for example, J.P. Dourley, C.G. Jung and Paul Tillich: The Psyche as Sacrament, 1981), but, so far as I know, there has been no attempt at a systematic examination of the philosophical patterning of Jung's concepts in relation to Neoplatonic tradition. Moreover, the mystical doctrines of the ancient and medieval schools were couched in idiosyncratic and abstruse expressions, modern man resolutely refusing to try to understand them. It is my opinion that such doctrines may become amenable to understanding if approached from the viewpoint of modern Jungian psychology, or by way of certain of the concepts of Jung. However, my prime concern in this dissertation is not to form a new 'Gnostic philosophy', by abstracting metaphysical structures common to the ideas of Jung, the Neoplatonists, and various other doctrinal teachings closely

related to Neoplatonism, but rather to achieve a more schematic and philosophically-oriented interpretation of the concepts of Jung. The philosophical schemes of some of the Neoplatonists discussed in this dissertation will, therefore, serve as examples, or models, in my attempt to give a clear philosophical structuralisation to the concepts of Jung.

In that philosophical structuralisation, each of Jung's concepts will be as it were a building-stone, whose exposition and analysis will be indispensable to an understanding of the whole structure. Accordingly, I will begin with a general analysis of Jung's concepts and then gradually focus on their dynamic, logical relationships and special modalities, in an attempt to construct a metaphysical scheme.

In Chapter Two, I will concentrate on the structure of the psyche, and, in particular, on Jung's concepts of the collective unconscious and the archetypes. Toward the end of the chapter, I will gradually focus on the relationship between psyche and matter.

In Chapter Three, I will examine one of Jung's most important concepts, that of 'synchronicity' - a key notion in the understanding of Jung's view of creation.

In Chapter Four, I intend to discuss Jung's idea of the 'individuation process' and his interpretation of the

'alchemical opus'. Here I will discuss the notion that the pattern of formation of a conscious image, either through the perception of a material object or through the abstraction of a conceptual entity, is based on two factors - namely, a '3 + 1' structure of the causation of the self, and the archetypal orderedness of the human pattern (the latter being the static form of the human-specific collective unconscious), whose dynamic interaction constitutes a dynamic 'boundarised' psychoid field of the human-specific collective unconscious.

In Chapter Five, I will discuss the basic internal structural pattern of the self. When the self is manifested, its own basic internal structural pattern becomes the causative pattern, whose repetition reduplicates this basic internal structural pattern of the self in the form of the simplest patterns. At the same time, this reduplicative activity of the causation of the self gradually increases the varieties of the compound pattern, of which the human pattern is one example. Since the human-specific collective unconscious represents the human pattern, which participates in the dynamic causation of the self, the human-specific collective unconscious constitutes the human-specific archetypal orderedness, which results from the repetition of the above-mentioned causative pattern of the self. I will also discuss the empirical evidence, provided by Jung and von Franz, for the concept of archetypal orderedness, and then, toward the end of Section Two, I will gradually focus on the idea that the generation

of the actual orders constituted by natural numbers and time-sequences is based on the archetypal orderedness of the human-specific collective unconscious. In this chapter, I am deeply indebted to von Franz's Jungian interpretation of the generation of natural numbers and time-sequences.

In Chapter Six, I will reconstruct the Jungian notions of the spirit, the soul, and the world-soul, as discernible from Jung's writings. Toward the end of this chapter, I will discuss a new characterisation of the human-specific collective unconscious, describing it as the human-specific energetic intensity of the causation of the self; I will do this by introducing the idea that the human-specific energetic intensity of the causation of the self can be transferred to a quasi-spatially conceived field of the human-specific collective unconscious.

In Chapter Seven, I intend to dissect the concept of the 'patterns' (which are static in nature, and which represent the potential forms of psychic and material objects) from the concepts of the 'archetypes per se' (which are dynamic in nature, and in which the ego in its causative aspects, that is, the causation of the self, participates) and to analyse whether each unit of the compound pattern in the unconscious state comprises hierarchically-arranged classes of the compound pattern or merely a finite number of the simplest patterns. In Section Two, I will quote the creation theory of Ibn 'Arabī, and try to extract the structural similarities between Ibn 'Arabī's notions of the

'Divine Names' and the 'eternal hexeities', and the notions of the 'patterns' and the 'archetypes per se' discernible in the works of Jung, in order to demonstrate how Ibn 'Arabī conceived the structural distinction between the 'patterns' and the 'archetypes per se' within a complete philosophical scheme. In Section Three, I intend to focus on my interpretation of the 'patterns' and the 'archetypes per se' within the structure of metaphysics, in relation to the Jungian view of the generation of the orders constituted by numbers. In doing so, I will first expand the material relating to the Jungian view of the generation of numbers, which I discussed in Chapter Five, in a more systematic way, and will construct a model to show how each cyclically arranged causation of the self reduplicates its own unified internal structural pattern in the form of the simplest patterns, and in what way these simplest patterns (which are discontinuous aggregates) form the orders constituted by numbers. Secondly, I will investigate the way in which these discontinuous aggregates of the simplest patterns become a hierarchically-arranged series of units of the compound pattern. In this investigation, I intend to construct a more complex model to show that the cyclically-arranged causation of the self generates two heterogeneous coordinate relationships in different planes: a series of the simplest patterns arranged in a hierarchy of causes and effects in the vertical plane, and a series of the compound patterns arranged in different classes in the horizontal plane.

In Chapter Eight, I will first discuss the ontological principles which are the building-stones of the philosophical system of Proclus, and which furnish a construction of the model which I propose in Chapter Seven. Secondly I will investigate the cosmological system of Proclus, which is an outstanding example of a philosophically systematised scheme of henotheism, and will examine the structural similarities between the concepts of Proclus and Jung. Through this examination, I hope to outline a systematic application of Jung's concepts, and to show the henotheistic or kathenotheistic structure² inherent in such a systematisation. In so doing, I will take the philosophical system of Proclus as an ideal model for a future, complete philosophical systematisation of the concepts of Jung.

Finally, I should explain why I have not yet stated the content of Chapter One. This chapter is of particular importance, since, in it, I will provide the framework of my main theme: that the psychologically oriented concepts of Jung can be grasped in psycho-cosmological perspective through an examination of the ultimate principles which form the basis of psycho-cosmological reality as a whole. I will examine how the percipient's ego-activity is related to the distinction (at a conscious level) between 'Nothingness' and 'totality', and will investigate the special modality between 'Nothingness' and 'totality'. At this point, it may be helpful to outline a few of the basic philosophical concepts to be covered in Chapter One.

Nothingness, which represents the state of cessation of all hypostases, is commonly assumed to be the antithesis of hypostatic 'totality', or the total sum of beings, since the total sum of hypostases and their entire cessation appear, at the percipient's conscious level, to be a pair of opposites. The formation of this antithesis seems to be based on the awareness of the percipient's ego, since the percipient's ego-activity appears to superimpose its relation-creating activity on to its conscious understanding, namely, the understanding of opposites or the distinction of things. However, hypostatic totality embraces not only already defined (distinguished) states of 'beings' but also the boundless possibilities of 'beings' coming into existence (or being distinguished) from the undistinguished or unlimited state. But the unlimited state of being (in which boundless 'beings' overlap) represents the state of cessation of all individual beings, since 'relatedness', which forms the basis of distinction, is therein extinguished. Hypostatic totality therefore signifies the state of cessation of all individual beings, and hence becomes equivalent to 'Nothingness'. Nevertheless, Nothingness, and that hypostatic totality which is conceived as the sum of beings, appear to be antitheses at a conscious level. This is due to 'relatedness', on which the percipient's ego-activity is based, and the dynamic motion which distinguishes each being from the undistinguished state of Nothingness. Thus hypostatic totality represents the state of Nothingness, in

which the percipient's ego-activity (relatedness) participates in a static manner, so that all beings are not distinguished from one another but mutually overlap. Since the activity of 'relatedness' is based on at least two heterogeneous elements generating a pair of opposites, 'relatedness' in itself surpasses any pairs of opposites representing a coincidence of opposites, and distinguishes and unites any pairs of opposites. The principle of 'relatedness' can therefore be understood as functional totality, in contrast to 'Nothingness per se'. Yet through the participation of 'relatedness', 'Nothingness per se' is converted to hypostatic totality. This is because 'relatedness' can not only distinguish between a pair of opposites but can also extinguish itself through its own antithesis, in the form of undistinguished Nothingness. 'Relatedness' and 'Nothingness' are therefore regarded as different aspects of one and the same ultimate reality (that is, totality), and 'relatedness' is the dynamic self-identity of hypostatic totality, whose self-cessation is the unidentical state of Nothingness. Every distinguished being therefore participates in 'relatedness'. The percipient's ego-activity (like other relation-creating activities found in nature) is simply a manifestation of the attribute of 'relatedness', in other words, the coincidence of opposites. Since the state of being is correlated with the state of the percipient's consciousness, each 'being' signifies a conscious knowledge which is distinguishable from undistinguished Nothingness through the percipient's ego-activity. And since the percipient's conscious knowledge of

objective things is correlated with their actual state of being, then any state in which the percipient's ego-activity has not dynamically participated simply represents a potential state of being, or the state of Nothingness, in which all potential beings mutually overlap. Moreover, since each being signifies a part of that hypostatic totality which is Nothingness participating in 'relatedness' (for example, the percipient's ego-activity), each part of Nothingness is correlated with each being and represents a potential state of being. It should be noted that a part of Nothingness is simultaneously the whole of Nothingness (hypostatic totality) and constitutes a henotheistic structure. This is due to the participation of 'relatedness' in Nothingness, and thus Nothingness forms its hypostatic aspect, the degree of hypostatic Nothingness being dependent on the degree of 'relatedness'. Yet, regardless of the degree of a hypostatic aspect of Nothingness, each hypostatic aspect of Nothingness represents hypostatic totality, since, in the a non-spatial and atemporal realm of Nothingness, each part overlaps all other parts. Moreover, since the multiplication of Nothingness represents a reduplication of the aspect of hypostatic totality of Nothingness, each part of Nothingness constitutes an appropriate number of reduplications of hypostatic totality. The potential form of each being therefore constitutes a finite number of reduplications of hypostatic totality, or a finite number of empty sets (subdivisions) of Nothingness, whose finiteness creates a boundary of Nothingness within undistinguished Nothingness.

This is because the structural pattern on which each being is based results from the differentiation of the primordial (simplest) pattern, and this primordial pattern, which constitutes the primordial hypostatic totality of Nothingness, represents a basic frame of the principle of 'relatedness', the participation of which makes unrelated Nothingness into hypostatic totality. Thus a finite number of empty sets (which is at the same time an empty set), representing the potential state of 'being', signifies the self-reduplicative degree of 'relatedness', since the multiplication of Nothingness into parts results from the participation of 'relatedness' in undistinguished Nothingness. Therefore each being acquires its own species-specific self-reduplicative degree of relatedness. In the case of human beings, this relatedness is manifested in the form of the ego in its causative aspect, representing the intensity of 'relatedness'. The reason why each part of Nothingness reflects a henotheistic structure representing the wholeness of Nothingness, is that a particular degree of intensity of 'relatedness' participates in undistinguished Nothingness, creating a particular degree of boundary of Nothingness, and that, whatever the degree of boundary, the participation of 'relatedness' makes unrelated Nothingness into hypostatic totality.

In Chapter One, I will present a detailed discussion of the special modality between 'Nothingness' and 'relatedness', both of which are involved in the generation of beings. Jung, in his VII Sermones ad Mortuos, discusses

the notions of 'Nothingness' and 'relatedness' in a rather poetic way. He introduces two cosmic principles, the 'pleroma' and 'Abraxas', to signify 'Nothingness' and 'relatedness' respectively. I will examine these two cosmic principles and attempt to sketch the basis of a philosophical scheme which will not only offer an account of the origin and constitution of things in a cosmological sense, but also show how so-called cosmological reality and psychological reality are mutually linked within the whole of reality. I will also briefly examine and compare those concepts employed by Neoplatonic thinkers which are analogous to the afore-mentioned cosmic principles of Jung. This should serve to clarify the philosophical structure inherent in Jung's writings, and to place his psychologically oriented concepts in psycho-cosmological perspective.

Footnotes to Introduction

1. This common characteristic of the foundation of knowledge, seen in Neoplatonism and other mystical doctrines, suggests that they originate from a common ancestry, namely, shamanistic practice. Although the word 'shaman' is derived from the language of the Tungus people, similar practices can be found under different names all over the world, in rural communities which live by hunting and fishing. In fact, this practice stretches back over 2000 years into Neolithic times. Among the belief of the primitives, everything possesses spirit (or soul) - not only living things but also inanimate things. For primitive man, every natural phenomenon is caused by its own spirit. Hence the aim of the rituals of the primitive hunters is not only to ensure mastery over their prey, but also to allay the anger of the spirits, which are believed to cause epidemic illnesses among men and cattle. In the early stages, propitiatory rituals are carried out by each member of the group in nomadic tribes. However, as the social units increase in size and complexity, these propitiatory rituals become the responsibility of gifted individuals, who are well acquainted with the 'Land of the spirits' and are capable of putting the ego into a trance and communicating with the spirits. By increasing the size and complexity of the social unit during the evolution of society, shamanistic practice also contributed in different ways toward the formation of civilisations. The shamans, who carried their practices and knowledge of nature under different names - such as the Persian Magi, the 'Chaldean' magicians among the Babylonians, the Druids among the Celts, and the 'Gymnosophists' among the Hindus - are historically derived from the same racial rootstock, namely, the nomadic tribes of Southern Russia, who are now called Indo-Europeans, and who migrated toward Europe, Iran, and Northern India. It is certain that the migrating Indo-Europeans carried with them the system of ideas derived from their shamanistic practices, therefore they retain similarities of basic structure concerning the knowledge of nature which may be called a 'philosophical system'. As a result of this increased complexity of the social unit, the shamans in such highly-evolved societies carried the role of 'pioneer philosophers' - in contrast to the witch-doctors, still found in primitive societies, who are merely mythologues and diviners. The Persian Magi, the Druids, and the 'Gymnosophists' among the Hindus, were all not only mythologues and seers but also great mathematicians, astronomers, and calendarists. The knowledge of mathematics and astronomy developed out of the magical practice of these 'philosopher-shamans', under the guise of numerology and

astrology. There may be historical connections between the development of such philosophical systems in different civilisations, in the sense that a philosophical system developed in one civilisation is imported into other civilisations. However, since such knowledge is originally based on the inner experience of each individual 'philosopher-shaman', creating or extracting the natural order hidden in the depths of the soul, the structural similarities in these systems of ideas are deeply rooted in the reality of the human soul common to all individuals. A magical significance, rooted in the reality of the human soul, is always attached to the choice of number as employed by these 'philosopher-shamans' - for example, triad, tetrad, heptad, which represent the basic 'forms' of the sensible universe. The numerical systems developed in different civilisations are different as a result of the different methods of divination and calendaric calculations devised by the 'philosopher-shamans'. Yet these differently-conceived numerical systems, which are complete in themselves, have a common characteristic. This characteristic is the progression and retrogression of the number series, constituting innumerable variations of field, these varied sets being related to the natural orders. In a later chapter, I intend to investigate the pre-conscious aspect of numbers - as examined by Jung - in which the numerical orders, which are universal rules of conduct applicable to all natural orders (the human consciousness), were originally derived from mere probability, perceived by an individual consciousness, although the repetition of such a chance instant becomes a natural order constituting the behaviour of matter as well as the human sense of causality. The doctrinal structure of both Neoplatonic philosophy and Jungian psychology were formed in the course of turning inner psychic realities into metaphysics (or at least pseudo-metaphysics), and this very method is deeply rooted in a common ancestry, namely, the practices of the 'philosopher-shamans' which were themselves associated with quasi-magical pursuits. [W. Rutherford, The Druids: Magicians of the West (Wellingborough: The Aquarian Press, 1983), pp 54-63.]

2. According to a work of Indian religious literature, the Rgveda, deities are invoked by various names connected by the suppliant either with nature or with personified deities, and each invoked god is at the same time, in the mind of the suppliant, the supreme God. Through an examination of this peculiar polytheism, in which each god is simultaneously the supreme God (or the unity of all gods), Max Müller coined the term 'kathenotheism' - from the Greek kath'hena, meaning "one by one" - using it interchangeably with 'henotheism'. (The Encyclopedia of Religion, 1st ed, s.v. "Henotheism" by M. Yusa.) Proclus' extremely systematic philosophical scheme is a good example of this kathenotheistic (or henotheistic) monism. Proclus' notion of the gods (or henads) is categorised in this specific form of polytheism, and he succeeds in reconciling the unity and individuality of each god.

CHAPTER ONE

CHAPTER ONE

JUNG'S VIEW OF 'CREATION', AS IMPLICIT IN THE 'VII
SERMONES AD MORTUOS', AND ITS PARALLELS IN
NEOPLATONIC TRADITION

I will begin this chapter by expanding the material of the Introduction, where I could not explain at sufficient length why Jung, in his analysis of the relation between phenomenal existence (a psychic phenomenon) and its essence, is concerned with the essence of existence 'as a category of reality' rather than 'as a category of concept'. In this connection, I will refer to the 'existential proposition' expounded by the the 'theorists of transcendental unity of being' in Islam, as discussed by T. Izutsu in his Isuramu Tetsugaku no Genzo.

Next, I will outline the 'world-view' and 'creation theory', which are implicit in Jung's main works and in his VII Sermones ad Mortuos, but which were not explicitly expressed by Jung. I adopt this approach in order to express the philosophical theme which lies at the centre of this dissertation, and to show how this theme bears resemblance to the Neoplatonic philosophical systems. I will begin by presenting my own views of the 'world-view' and 'creation theory', and will later go on to discuss

Jung's VII Sermones ad Mortuos in order to provide some justification for my views. I will examine two of the cosmogonic principles, the 'pleroma' and 'Abraxas', which occur in Jung's book, and compare them with the metaphysical principles devised by the pagan and Christian Neoplatonists; this will provide the reader with a cosmological framework for evaluating the 'world-view' and 'creation theory' of Jung. However, lest it should be thought that my investigation of the VII Sermones ad Mortuos provides insufficient evidence for some of my views as expressed in the early part of this chapter, I should here emphasise that my views are, in fact, based not only on this work but on a study of Jung's complete works. Therefore my views will, it is hoped, become justified in the course of my exposition of Jung's main works, especially toward the end of Chapter Six. Meanwhile, my analysis of Jung's views in the VII Sermones ad Mortuos should serve to give the reader a clear image of the essential theme of this dissertation.

My primary concern in this chapter is, then, first to outline the theme of the dissertation at greater length than was possible in the Introduction; secondly, to investigate the two cosmogonic principles of the 'pleroma' and 'Abraxas', with reference to similar notions developed by the Neoplatonists, and to show how psychology and cosmology interlock and form reality as-a-whole; and thirdly, to show that each percipient's ego-activity is a manifestation of the cosmogonic principle of 'Abraxas'. Through these investigations, this chapter should provide a thorough

exposition of the Jungian view of the ego as seen from a cosmological point of view - in contrast to Chapter Two, where I will examine the Jungian notion of the ego from a mainly psychological point of view.

Jung's depth psychology aims at analysing unconscious reality. The unconscious literally signifies the state of cessation of empirical ego-consciousness. However, without the percipient's conscious subject, the ego, it is impossible to make statements about unconscious reality. In order to become an object of knowledge, the unconscious must be deduced from phenomena which have become conscious. These phenomena may be either psychic (often called subjective) or physical (often called objective), since the state of objective reality is always a hybrid phenomenon involving both the so-called subject and the so-called object. A pure object is impossible at the empirical level, and conversely, the unfolding of the percipient's subject is dependent upon the existence of objects. ¹ We may say, then, that both consciousness and the external reality which it reflects are two necessarily related phases, which are manifested as psychic and physical phenomena respectively.

From this point of view, the distinction between psychic phenomena (which are usually called consciousness) and physical phenomena (which are usually called material objects) results from the awareness of the percipient's ego, and the percipient's ego-activity is unfolded through the simultaneous occurrence of his body and of images appearing

in his conscious field. Therefore we may assume that there is a potential reality on which each percipient's body and his conscious field are based, and that this potential reality creates psychic phenomena through an incessant polarisation into the aspect of knower and the aspect of being known, the relation of which is homologous with the percipient's ego-activity. The aspect of knower can only unfold its subjective aspect through the opposing existence of objects, while the aspect of being known (as objective phenomena) takes particular concrete form only through the percipient's ego-activity. Hence the percipient's ego is not equivalent to the aspect of the knower, but to 'relatedness', which generates a division between the aspects of knower and of being known. In the case of human beings, these objective phenomena are primarily sensible physical objects, related to the percipient's ego through his sense organs. However, objective phenomena include psychic objects, which are independent of physical phenomena - for example, abstract ideas or images. These ideas and images may be considered as psychic objectifications of potential reality, which imitate a psychic and a physical polarisation of the percipient's own potential reality. This depends on the premise of the simultaneous occurrence of the psychic and physical polarisation of the percipient's potential reality, the relation of these opposing poles being homologous to the percipient's ego-activity. Regardless of individual cases, all phenomena are objectified realities in relation to the percipient's ego.

Contrary to this point of view, modern man's 'either-or' understanding of things - as 'subject' and 'object' - fails to grasp the paradoxical nature of things, which are either 'existent' or 'non-existent' according to the awareness of the percipient's ego.

All-too-enlightened modern man is apt to look upon reality from an extremely one-sided viewpoint. For him, everything which either cannot be perceived through the sense organs, or has not yet become conscious, is regarded as non-existent. As a consequence of this attitude, the sphere of non-existence is eliminated from the reality of the universe as a whole. That is to say, for such a person, the reality of the universe as a whole is only the sensible and objectively observable sphere. Even if he postulates a model of a space-time continuum, and so forth, he believes that such reality exists objectively without relation to his ego-awareness. Such a view is based on the belief that the cosmological state is not correlated with the percipient's conscious state. The same attitude can be seen in the belief in God among some religious believers. According to their crypto-materialistic view, God exists objectively as the absolute 'other' in opposition to every creature; and although such 'otherness' in opposition to every creature is a relative term, yet such people maintain the view that God is absolute. They fail to recognise that the established God who knows what he is, namely, God who has his own self-identity, is already a creature rather than the transcendental God per se, since self-objectification is

equivalent to self-definition (self-limitation). Therefore the hypostatic aspect of the transcendental God per se must remain in its undefined state, unless the divinity (self-defining activity itself) converts itself to the percipient's ego-activity, in which such an undefined divine reality takes multitudinous forms (images). Since the state of an objective being is correlated with the state of a conscious content, the so-called subjective or psychic realm (the microcosm) and the so-called objective or physical realm (the macrocosm) are, in fact, manifestations of a symmetrical relationship which mirrors a latent reality in dualistic form, and this symmetrical relationship represents the general principle of the percipient's ego.

For modern man, however, this law regarding the correspondence of microcosm and macrocosm, as posited by the natural philosophers of the Renaissance, is no longer a valid world-model. In due course, this world-model underwent a transformation, and the ego (a concept which used to imply an effect of the intellection of God) eventually became degraded to a merely extrinsic phenomenon within the objective universe. The antithesis of subject and object nowadays denotes an antithesis occurring within so-called objective reality. In other words, so-called objective reality has become the reality of the universe as a whole, and, as a result, the subject has become a mere by-product, and one which is accidentally generated from so-called objective reality. This suggests that the contemporary world-model is limited to the sphere of that

which is perceptible to ego-consciousness, so that this sphere is regarded as the objective reality of the world. Although this implies that the state of the world is always correlated with the state of the percipient's consciousness, yet for modern man, potential reality, which has not yet become a sensible objective reality, is simply an absence within objective reality, rather than the transcendental background in which subjective reality and objective reality indistinguishably overlap. This belief is simply due to the world-view that sensible reality is undoubtedly the one and only form of reality, and that other forms of reality are not 'real' but 'unreal'. For example, if an individual has a vision or dream, modern man readily dismisses it as an insignificant and negligible personal experience, or as being due to a disordered state of mind. However, if one considers that reality consists of different forms, and that each percipient's ego is a mirror through which the potential reality common to all men becomes an individually-experienced, actual reality, then an individual's seemingly 'unreal' experience is not insignificant but rather a chance experience of potential reality.

Moreover, according to modern man's belief that objectively-definable reality is the only reality, even if all human beings were to die out, the objective world would maintain its objective state in spite of being unknown to human consciousness. However, we may then ask whether the objective world perceived by an insect is the same world as that perceived by human consciousness. Can the reality

perceived by an insect, which is capable of an extremely limited degree of reflection, be the same objective world as that perceived by human consciousness? Modern man would probably answer that the image of the world would be different due to the difference of sense-organs, but that basically it was the same objective world, just as a microscopic world is different from our sensory perceptions. For modern man, a particular reality which can be 'observed', by employing supplementary methods, is 'real', and although he may even postulate a noumenal reality if it seems theoretically reasonable, he will insist on regarding it as part of the objective world. And, inasfar as all perceptions and postulates have already become objective knowledge (conscious contents), they are certainly objective realities. However, modern man is not aware that, in insisting on this approach to reality, he is, in fact, creating (objectifying) new realities from potential reality. In other words, potential reality becomes actual reality through each individual's ego-activity. ² This can be understood as a cosmogonic process occurring within each percipient's ego-conscious activity, and it signifies the incessant objectification of potential reality in the form of definite objective realities.

Creation is possible only through the percipient's ego-activity, or through other relation-creating activities akin to ego-activity. I assume that even the most primitive unit of the universe, for example, an atomic particle, possesses a symmetrical relationship or motion-pattern which lies at

the basis of the principle of relatedness, and that this is akin to the activity of ego, although of course the degree of intensity of this relationship is very limited. ³ If all conscious creatures were to die out, the objective world would cease its objective existence as perceived by such creatures, and would plunge into a mode of Nothingness. If atoms alone continued to exist, without being known by something possessing greater reflective faculties, each atom would maintain an extremely limited degree of self-mirroring commensurate with its energetic activity as regards symmetrical relationships. Since energy is derived from antithesis, everything is made up of a symmetrical relationship which creates energy. Human-specific potential reality is considered as a more differentiated example of such a symmetrical relationship, constituting a large number of varieties of symmetrical relationship, and one through which the images of potential reality are reflected with a greater degree of articulation in a specifically human manner. ⁴

From the world-picture described above, in which every potential reality is manifested in the polaristic aspects of knower and of being known, the relation of these two polarised aspects is a manifestation of relation-creating activity, for example, of the percipient's ego-activity. The potential state of the phenomenal world must be the state of unrelated unification of these two polarised aspects, that is, the state in which relation-creating activity is suspended. When the percipient's ego-activity

is at rest, the subject-object relationship is suspended, and all empirical phenomena also cease their phenomenal forms. This means that a phenomenon, which is perceived (objectified) through the percipient's ego-activity, returns to its potential state. This is the state in which a phenomenon is not related to that human-specific degree of relatedness which is homologous with the percipient's ego-activity. The human-specific degree of relatedness results from the participation of the unconditioned principle of 'relatedness' (that is, a basic causative pattern which generates a relationship) within human-specific potential reality. This suggests that the difference between actual and potential lies in whether or not relatedness participates in the potential form of each phenomenal being: that is to say, each phenomenal being possesses its own species-specific degree of relatedness, which actualises its potential form in a species-specific manner. Every phenomenal being therefore has a twofold structure. First, there is a dynamic potential reality which represents the noumenal form of a phenomenal being. Accordingly, each percipient is correlated with his own human-specific potential reality. Since the actualisation of the percipient's own human-specific potential reality results from the participation of the principle of 'relatedness', acquiring a quasi-individuality from the static human-specific potential reality common to all individuals, the percipient's dynamic potential reality may be conceived as a dynamic field of the human-specific potential reality, ⁵ and this field is phenomenalisised in the form of the

percipient's body and his conscious field. Secondly, since, in the potential substrate, all fields mutually overlap, this field can extend to the potential substrate as a whole, even though the field is 'boundarised' by virtue of the potential form of the percipient's body. Thus the coordinative subject of a 'boundarised' field of the human-specific potential reality (on which the percipient is based) coordinates other fields of species-specific potential realities (on which phenomenal beings are based), and these fields of species-specific potential realities are not only perceived but also materialised in a specifically human manner. This is because the coordinative subject of a 'boundarised' field (that is, the causative principle of 'relatedness') is the common principle underlying the actualisation of all potential things, although the actualised effects are different because of the participation of a species-specific potential reality.

The uniform physiological structure of each individual's sense-organs, which reflects the uniform image of the material world, makes it seem that everyone exists in one and the same world. This is because each individual is based upon the human-specific potential reality common to all individuals. However, this seemingly one world is known from different loci, representing different coordinative centres. These different coordinative centres result from the different (boundarised) fields of the human-specific potential reality, each of which is correlated with an individual. This is because the static human-specific

potential reality is dynamically reproduced in the form of each 'boundarised' field through the participation of relatedness, and, by virtue of the coordinative centre of this 'boundarised' field, this field forms an extended field over the potential substrate as a whole, in which other fields (on which material objects are based) overlap. Thus fields of species-specific potential realities (on which material objects are based) are coordinated by each percipient's field, so that they are not only perceived but also materialised in a specifically human manner. This is because all the percipients' boundarised fields of human-specific potential reality are merely dynamic reproductions of one and the same human-specific potential reality. This is the reason why, when these fields become actualised, all individuals feel as though they existed in one and the same world.

Moreover, modern man is apt to think that potential reality contains events which will come into being in the future, and that potential reality has a temporal existence which precedes actual reality. However, potential reality, which contains no spatial or temporal relationships, cannot form a temporal relationship with actual reality. Accordingly, in potential reality, future, present, and past form special modalities without any causal relationship. As a result, actual reality is not entirely dissociated from potential reality, but rather, the two are different phases of one and the same reality. These different phases are divided only through the percipient's ego-activity, which

actualises modalities of potential realities in a causal (or spatio-temporal) way. Therefore any kind of division created in a specifically human manner is due to the percipient's ego-activity.

If we extend this view to all species, the generation of divisions is due to various kinds of relation-creating activity akin to ego-activity: for example, the primitive symmetrical relationship which generates the symmetrical motion-pattern of an atomic particle. Ego-activity, which is extremely differentiated, contains all less-differentiated varieties of relation-creating activity within it, and therefore generates greater articulations of potential reality into the orders of the actual world. This means that ego-activity not only reflects the complex orders of the actual world, in the form of images, but also creates actual orders of the material world simultaneously with their perception. This may appear to be a preposterous idea. Yet when human-specific relation-creating activity is converted to the awareness of the percipient's ego, it is already an effect rather than its causative aspect, and therefore this relation-creating activity has already been limited on an individual level: thus ego-activity, in its aspect of effect, appears to be merely the manifestation of interconnecting relationships within the percipient's conscious contents. Indeed, when the notion of ego is discussed, it is usually its conscious contents which are meant, rather than its relation-creating activity. Ego-activity in its causative aspect appears to be a

continuously-recurring motion (causative) pattern, based on antithesis-generating divisions (or relations) within the undistinguished state of potentiality: that is to say, this motion-pattern makes possible the emergence of otherness from the state of sameness.

When this motion-pattern participates in human-specific potential reality, that static potential reality, as I mentioned earlier, forms an 'extended' field which overlaps all other fields and is actualised in the form of the material world and the image of the material world appearing in the percipient's conscious field; the generation of the internal relationships of this 'extended' field from moment to moment results from the coordinative subject of a 'boundarised' field (on which the percipient's body and his conscious field are based) within this 'extended' field, and this coordinative subject is nothing more than the percipient's ego in its causative aspect. When the percipient is aware of himself, the ego in its causative aspect (that is, the motion-pattern which lies at the basis of the principle of relatedness) is already converted to the ego in its aspect of effect, and the percipient is not aware of the fact that his ego in its causative aspect has created not only his body and conscious images, but also the material world, from the state of potentiality; for each percipient's ego in its causative aspect is the relation-creating factor by which every noumenal reality is actualised. ⁶

From this point of view, when we wish to distinguish between 'existence' and 'non-existence', the decisive criterion is whether or not the ego in its causative aspect (which lies at the basis of the principle of 'relatedness') participates in the potential form of each phenomenal reality. When the ego does not so participate, the reality is simply 'non-existent'. The reader may think that a psychic phenomenon, such as an image or idea, cannot be called an existent object; however, anything which has become a conscious content is an object coordinated by the percipient's ego in its causative aspect. Since every object of knowledge represents the participation of the ego in its causative aspect in a potential reality, signifying the state of 'existence', 'non-existence' must signify a potential mode of phenomenal being which does not participate in any percipient's ego in its causative aspect and which has not yet become a conscious content of any percipient's conscious field. This explains why even a single witness can increase the possibility of the actual existence of a particular phenomenon. Since the 'unconscious per se' cannot become a definite image, Jung's concern, when discussing the idea of the 'existence of the unconscious', is not whether the unconscious as such exists or not, but whether or not it is a mode of phenomenal reality. Therefore when we discuss the special modality of the existence of the unconscious, we must not say that 'The unconscious exists', but rather that 'Existence is in an unconscious (potential) mode'.

I will now introduce the philosophical metagrammar devised by the 'theorists of the transcendental unity of being' in Islam, as discussed by T. Izutsu in his Isuramu Tetsugaku no Genzo. In a general proposition of formal logic, such as 'A rose exists', 'existence' is an extrinsic attribute indicated by the subject, so that, in the above proposition, 'existence' is an attribute of the rose. However, according to those theorists' idea of replacing predicative sentences, 'existence' becomes the subject, and an everyday phenomenal being (for example, a rose) becomes the predicate: so instead of stating that 'A rose exists', they say that 'Existence is rose-ing'. ⁷

In fact, the problem as to how 'existence' is related with its 'essence' can be traced back to the thesis of the 'accident of existence', as proposed by Avicenna (Ibn Sina, 980-1037). ⁸ As I mentioned above, in an everyday 'existential proposition', 'existence' indicates an attribute of the subject. Therefore in this 'existential proposition', the subject indicates a substance, or phenomenal being, while the predicate indicates the attribute of that substance. For example, in the proposition 'A rose is red', a rose does not have to be 'red', but it happens by chance to be red. In the same manner, in the proposition 'A rose exists', a rose does not have inevitably to exist, but it happens to exist. ⁹ On the basis of this idea, Avicenna assumed that 'existence' is an attribute which dwells in the substance and is indicated by the subject. However, this idea is liable to

misinterpretation, for it may possibly be thought to mean that 'existence' is being treated as cognate with a general accident. For example, 'existence', in the proposition asserting that 'A rose exists', could conceivably be understood as the attribute of a rose, just like the attribute 'red' in the proposition 'A rose is red'. For this very reason, Avicenna's thesis of the 'accident of existence' was denounced by Averroës (Ibn Rushd, 1126-98) and Thomas Aquinas (1225-74). ¹⁰

However, Avicenna's idea was taken over in the Islamic world, especially in Iran, and further developed and established as the 'theory of the transcendental unity of being', becoming one of the philosophical Schools. Contrary to Averroës and Thomas Aquinas, the 'theorists of the transcendental unity of being' did not assume that Avicenna really thought that 'existence' was an accident of a substance, homologous with other accidents such as 'red' or 'white'. Concerning the relationship between a substance (which is the subject) and its 'existence' (as indicated by the subject), the above theorists distinguished the category of propositional thought (in which 'existence' is an attribute of a substance) from the category of reality. ¹¹ In the logical system of the everyday proposition, that is, the category of propositional thought, 'existence' is an attribute indicated by the subject. For example, in an 'existential proposition' such as 'A rose exists', 'existence' is the attribute of a rose (the subject), just as 'red' is the attribute of a rose in the

proposition 'A rose is red'. However, in the category of reality, 'existence' is not an attribute of a rose, but rather the ultimate essence, which is unfolded in various forms as indicated by the subjects of various propositions. That is to say, for the above theorists, any subjects indicated in the category of propositional thought are not self-independent 'existence' but merely defined forms of the absolute subject, that is, 'Existence' as the ultimate metaphysical essence. ¹²

Jung seems to adopt the same approach as the 'theorists of the transcendental unity of being' concerning the understanding of reality. If their argument, as outlined above, is applied to Jung's proposition that 'The unconscious exists', it is clear that Jung is speaking in the category of propositional thought, although what he really meant to say was not that the 'unconscious per se' exists (in the same manner as an established phenomenal reality) but rather that the unconscious is the essence of the existence of phenomenal reality. Jung's concern is, therefore, not the unconscious in its category of propositional thought, but rather the unconscious in its category of reality. Thereby, the unconscious (as the ultimate essence of all phenomena indicated by the subjects of various propositions) represents the noumenal reality of all phenomena, including the percipient's ego-activity.

Therefore if one tries to dissect unconscious reality from sensible phenomena, that is, conscious contents, the

percipient's ego-activity must be separated (or objectified) from those conscious contents. In so doing, sensible phenomena (which are hybridisations of the noumenal forms of phenomena and of their images as perceived by the individual in a specifically human manner) become metaphysical entities which constitute noumenal reality as a whole, and the percipient's ego-activity unfolds its causative aspect, namely, a specific causative (motion) pattern which underlies the principle of 'relatedness'. The foundation of metaphysics begins from this state, analysing the manner in which such noumenal entities relate to the relation-creating principle, which manifests its activity in the form of the percipient's ego-activity and eventually becomes the relationship between the percipient's mind and its objects. Jung appeared to be attempting to systematise the structure of noumenal reality, the special modality between the various noumenal entities, and the principle of 'relatedness' (which is the percipient's ego in its causative aspect)', by setting up explanatory principles and concepts which he called empirical, but which are, in fact, pseudo-metaphysical. In other words, Jung's conceptual substantiations, formed from abundant empirical materials, seem to represent an attempt to give structure to his pseudo-metaphysically conceived visionary world-view.

Fortunately, there is a work of Jung which conveys his visionary world-view, giving a rather fragmentary impression of the blurred images by means of which he was trying to perceive a pseudo-metaphysical significance of the

unconscious during the years 1913-1917. The work in question is a short book entitled VII Sermones ad Mortuos, which he wrote under the pseudonym 'Basilides of Alexandria'. In its own way, this book covers the same ground that Jung was later to examine more thoroughly in his academic works, and it can even be regarded as the groundplan for his psychological concepts of later years. In the book, Jung identifies himself with the second-century A.D. Gnostic 'Basilides', and he also makes use of Basilides' terms (for example, Abraxas), and discusses a consistent 'creation myth'. ¹³

In his VII Sermones ad Mortuos, Jung discusses the paradoxical nature of 'Nothingness', or what he terms the 'pleroma'. He writes:

"Nothingness is the same as fullness Nothingness is both empty and full. As well might ye say anything else of nothingness, as for instance, white is it, or black, or again, it is not, or it is. A thing that is infinite and eternal hath no qualities. This nothingness or fullness we name the pleroma. Therein both thinking and being cease, since the eternal and infinite possess no qualities". ¹⁴

Nothingness is an adequate notion for sublating the dichotomy of opposites and for representing the state of unrelatedness. Jung's literary representation recalls the sublation of cataphatic (affirmative) and apophatic (negative) statements which is carried out in 'negative theology'. The 'pleroma', or Nothingness, is therefore a symbolic representation of the state of cessation of opposites, in terms of possessing no trace of relatedness

within itself. 'Nothingness' therefore represents the state of cessation of the metaphysically presupposed principle of 'relatedness', which is the causative aspect of all relation-creating activities (for example, the percipient's ego-activity).

When the percipient's ego is unfolded, Nothingness is no longer the state of unrelated 'Nothingness per se', but rather a dynamically active (field of the) human-specific potential reality (although it is still a reality of Nothingness). This is because this state represents a manifestation of the percipient's ego in its causative aspect, namely, the principle of 'relatedness', which is conditioned in a specifically human manner within unrelated Nothingness, and Nothingness is articulated into a multitude of empty sets, the number of which is specifically human. ¹⁵ At this very moment, this dynamic potential reality is polaristically actualised in the form of the percipient's body and his conscious field, the relationship of this polarity being the percipient's ego in its causative aspect. This means that the actual (spatial and temporal) form of the percipient and his potential (non-spatial and atemporal) form occur simultaneously in different realms. Moreover, in order to convert the unconditioned principle of 'relatedness' to the percipient's ego-activity, the principle of 'relatedness' must first of all participate in the static human-specific potential reality and form a dynamic field of human-specific potential reality, the state

of which automatically engenders the actualisation of the percipient's ego-activity and the sensible world.

Jung discusses human-specific potential reality, in his VII Sermones ad Mortuos, in a rather symbolic way:

" we are parts of the pleroma, the pleroma is also in us. Even in the smallest point is the pleroma endless, eternal, and entire, since small and great are qualities which are contained in it. It is that nothingness which is everywhere whole and continuous the pleroma is nowhere divided, since it is nothingness. We are also the whole pleroma, because, figuratively, the pleroma is the smallest point (assumed only, not existing) in us and the boundless firmament about us The pair of opposites are qualities of pleroma which are not, because each balanceth each. As we are the pleroma itself, we also have all these qualities in us These qualities are distinct and separate in us one from the other; therefore they are not balanced and void, but are effective The pleroma is rent in us." ¹⁶

This symbolic passage would appear to suggest that the 'pleroma' (Nothingness) possesses the human-specific boundary in which each part is at the same time the whole. In general, Nothingness is characterised as an infinite number of empty sets, and this state, in the unlimited number of its subdivisions, is equivalent to the cessation of 'relatedness'. Contrary to this state, every potential reality can be understood as a finite number of empty sets, the limitation imposed by this finiteness generating a particular boundary of Nothingness. Accordingly, each species-specific potential reality, which constitutes a species-specific number of subdivisions, can be understood as a class of the boundary (or aspect of fullness) of Nothingness, in accordance with the given species. Human-

specific potential reality therefore constitutes a human-specific number of empty sets, in which each part is at the same time the whole human-specific boundary of Nothingness.

Since 'relatedness' requires at least one pair of opposites in order to generate a relationship, the principle of 'relatedness' is based upon antithesis. All pairs of opposites are differentiated forms of this primordial antithesis comprised in the principle of 'relatedness', even though the qualities of the pairs of opposites (for example, an 'upper' or 'lower', or 'here' and 'there') are extinguished in the form of unpossessed varieties of relationship, that is, empty sets, within the potential substrate of Nothingness. The multiplication of Nothingness is very different from the multiplication of an established substance. An established substance is founded upon spatial and temporal relationships in which each part occupies either a spatial locus or a temporal moment. On the other hand, Nothingness possesses no spatial or temporal relationships. Accordingly, unlike the multiplication of an established substance, by which a part is cut off from the whole, the multiplication of Nothingness is merely a reduplication of its aspect of wholeness. The aspect of the wholeness of Nothingness results from the dynamic participation of the principle of 'relatedness' in the unrelated state of Nothingness, forming the primordial boundary of Nothingness (that is, an empty set as the primordial wholeness of Nothingness). ¹⁷ Thus a human-specific number of empty sets can be understood as a human-

specific number of reduplications of the primordial boundary (or empty set) of Nothingness. It is for this reason that a field of human-specific potential reality is characterised as a human-specific number of empty sets, in which a part is at the same time the whole, representing a human-specific boundary of Nothingness. I take Jung's phrase "The pleroma is rent in us" as meaning that the 'pleroma' is subdivided into a human-specific number of empty sets, forming a human-specific boundary of the 'pleroma'.

Human-specific potential reality is characterised as a human-specific number of empty sets, by virtue of the extinction of any quality of pairs of opposites in the potential substrate. Yet when human-specific potential reality participates dynamically in the principle of 'relatedness', it becomes a 'boundarised' field of human-specific potential reality, and then the extinguished qualities which constitute this field are polaristically phenomenised, on the one hand, in the form of the physiological structure of the percipient's body, and, on the other, in the form of his conscious field (which may be related to the physiological processes of his brain-cells). Every image appearing in the percipient's conscious field results from the field-arrangements, either of these qualities of pairs of opposites constituting a boundarised field, or of other fields (on which material objects are based), which constitute the potential substrate as a whole. That is to say, images are merely dynamic objectifications of the internal relationships of the potential substrate as

a whole (which can be understood as an 'extended' field of human-specific potential reality), created by the coordinative subject of the field (that is, the percipient's ego in its causative aspect).

However, the percipient's ego-activity cannot objectify 'Nothingness per se' or 'privation' as a definite image. Any attempt by the ego to objectify 'Nothingness per se' in the form of a conscious content will inevitably fail to grasp the reality of 'Nothingness per se' as privation. Any objectification of 'Nothingness' will always allow the reality of 'Nothingness per se' to escape, so that it remains merely a part of 'Nothingness per se', which is at the same time the whole. As shown above, when Nothingness is set in relation to the percipient, it is always unfolded ad infinitum. This signifies that Nothingness always remains in the state of potentiality, and suggests three significant factors regarding the special nature of Nothingness. First, there is no 'form' or 'quality' of 'Nothingness per se', therefore 'Nothingness per se' cannot be objectified into a definite image. Secondly, since 'Nothingness per se' cannot be objectified, it never becomes actual but always remains potential. Thirdly, since 'Nothingness per se' always remains potential, the principle of 'relatedness' continuously creates varieties of the boundary of Nothingness from the unlimited (unrelated) state of 'Nothingness per se', and this activity can be understood as the eternally-engaged, self-defining activity of 'Nothingness per se', through its self-identity dissociated

from itself. Since 'Nothingness per se' represents the state of unrelatedness, its self-defining activity dissociated from itself (namely, the principle of 'relatedness') must be the only principle contrary to the unrelated state of 'Nothingness per se', and therefore these two form the ultimate pair of opposites.

Since 'Nothingness per se' represents the state of cessation of 'relatedness', the contrary principle to this must be based on antithesis, by possessing the elements of pairs of opposites. In other words, the principle of 'relatedness' requires heterogeneous elements for generating a relation from the unrelated state of 'Nothingness per se'. And, in the same manner as the generation of a relation, the cessation of a relation also requires heterogeneous elements in order to cease to be (itself) the state of unrelatedness. That is to say, the contrary state to the generation of a pair of opposites is self-cessation, through the respective antitheses comprised in the principle of 'relatedness'. Thus both the state of 'Nothingness per se' and the state of activation of the principle of 'relatedness' represent different phases, or aspects, of one and the same reality, namely, totality. The principle of 'relatedness' represents functional totality, whereas 'Nothingness per se' represents unrelated hypostatic totality. That is to say, functional totality by itself represents the self-identity of ultimate reality dissociated from its own reality, whereas 'Nothingness per se' by itself represents the hypostatic aspect of ultimate reality dissociated from its own self-

identity, and is therefore undefined. Jung's notion of the 'pleroma' seems to represent the static unity between unrelated 'Nothingness per se' and the principle of 'relatedness', forming static totality. It is for this reason that, at this stage, total reality is conceived as the undefined state of Nothingness, but not as unrelated 'Nothingness per se', by virtue of its participation in the static form of the principle of 'relatedness'.

Jung, in his VII Sermones ad Mortuos, discusses the same notion of the principle of 'relatedness' which I have expounded above, but he calls it 'Abraxas', a term applied to the supreme deity of Gnosticism. He writes:

"Abraxas is effect. Nothing standeth to it but the ineffective, hence its effective nature freely unfoldeth itself. The ineffective is not, therefore resisteth not Had the pleroma a being, Abraxas would be its manifestation. It is the effective itself, not any particular effect, but effect in general." 18

The above passage confirms my previous assumption that the 'pleroma' represents the static unity between unrelated 'Nothingness per se' and the principle of 'relatedness', which together form static totality. This is because the only element which opposes Abraxas or the principle of 'relatedness' (which Jung conceived as 'the effective itself') is the ineffective, namely, the state of cessation of 'Abraxas', rather than the 'pleroma'. Since Jung defines the 'pleroma' as both Nothingness and wholeness (fullness), representing a state of the coincidence of opposites, the

'pleroma' always participates in 'Abraxas' as functional totality, making itself antithetical and possessing an aspect of wholeness (or boundary). ¹⁹ If the 'pleroma' is equivalent to 'Nothingness per se', it possesses neither the characteristic of antithesis nor that of wholeness. Therefore the 'pleroma' cannot be equivalent to unrelated 'Nothingness per se', but is equivalent to the state of Nothingness, in which the static 'Abraxas' participates, so forming the aspect of wholeness. From this point of view, I take Jung's passage "Had the pleroma a being, Abraxas would be its manifestation" as meaning that, when 'Abraxas' is a dynamic state, it functions as a self-defining activity of the 'pleroma' and defines the 'pleroma' into a definite form whose self-identity is the manifestation of Abraxas. Thus in order to generate a definite thing from the state of the 'pleroma', the dynamic relation or connection between 'Abraxas' and the 'pleroma' is indispensable. Since 'Abraxas' is functional totality which is based upon antithesis, and since the 'pleroma' is hypostatic totality in which static 'Abraxas' participates, the dynamic relation or connection between these two signifies a state in which 'Abraxas' is dynamically active, and this state signifies that the antithesis of 'Abraxas' becomes dynamically active counter-effectiveness. Jung symbolically referred to this antithetical effectiveness as the god-sun (Helios) and the devil. ²⁰ This state also signifies that the division of the 'pleroma' (which represents the primordial division of nature) is generated only through the dynamic relation between functional totality ('Abraxas') and Nothingness per

se, forming hypostatic totality ('the pleroma'), although distinctness and indistinctness are simultaneously coupled in this hypostatic totality.

Jung states, in his Mysterium Coniunctionis, that "the division into two was necessary in order to bring the 'one' world out of the state of potentiality into reality. Reality consists of a multiplicity of things. But one is not a number, the first number is two, and with it multiplicity and reality begin".²¹ The number 'zero', or 'Nothingness per se', represents the numberless state, in which all numbers are extinguished. The state contrary to this is the number 'one', which represents the primordial unity of infinite numbers, even though the number 'one' still represents a numberless state since it possesses no actual relations within it. However, in this state, contrary to the state of the number 'zero', infinite numbers are pre-existent in a unified manner. This state, therefore, is equivalent to Jung's notion of the 'pleroma', in which the most unified 'relatedness', namely 'Abraxas', participates. In this stage, 'Nothingness' and 'totality' coincide, and can be characterised as the 'coincidence of opposites', which automatically leads to the state of self-multiplication of its unified state into a pair of opposites. In other words, the generation of the number 'two' is an essential attribute of this stage. The number 'two' therefore represents the state of dynamic manifestation of the antithesis of 'Abraxas'. The numbers 'zero' and 'two' are different phases of the number 'one',

since the number 'one' embraces the aspect of 'zero' with regard to its unrelated stage of unity of infinite numbers, and the aspect of 'two' with regard to the participation of 'relatedness' in it in a unified (static) manner.

Accordingly, the number 'one', or the 'pleroma', may be characterised as a twofold oneness, which mediates between the state of cessation of numbers (the state of self-cessation of 'Abraxas') and a symmetrical actualisation of the number 'two' (the state of manifestation of 'Abraxas').

A parallel notion to Jung's 'pleroma' can be found in Proclus' notion of the 'One'. In his Commentary on the Parmenides, Proclus discusses the problem of whether the 'One' possesses self-identity, in the sense of being identical to itself; or whether, alternatively, the 'One' is something which is identical to the other; or finally, whether the 'One' may be self-identity itself, in the sense of a defining activity irrespective of self and other. Proclus elucidates this problem in terms of four theses, or propositions, as follows:

Thesis 1:

If the 'One' is different from the other, it is contradictory to the essence of the 'One', which is categorical 'one-ness'. This is because the essence of the 'One' is that it is the 'One' itself, and everything which is different from the 'One' is not the 'One'. Therefore the 'One' is not different from itself. ²²

Thesis 2:

Since the 'One' is simply the 'One' in itself, everything which is different from itself is not the 'One'. Therefore the 'One' is not identical to the other. ²³

Thesis 3:

If the 'One' is different from the other, by virtue of its state of being different from the other, it follows that the 'One' is nothing other than the other which is different from the 'One'. Therefore the 'One' is not different from the other. ²⁴

Thesis 4:

Since the notions of identity, sameness, otherness, and so on, belong to the category of relational concept, they must be excluded from the concept of the absolute 'oneness' of the 'One'. The 'One' transcends even relatedness, which makes the 'One' relative 'oneness', and does not participate in its own identity - an identity which is able to relate to the other as being different from the 'One' itself. Therefore the 'One' is not identical to itself. Accordingly, the 'One' can neither be the identity of itself nor with itself. The identity of the 'One' should not be attributed to the 'One' in itself, since every relation is excluded from the 'One'. The self-identity by which the 'One' equals the 'One' can be defined by itself through its relation with the other. Therefore the 'One' acquires its self-identity through the relation by which it is excluded from the 'One'. Accordingly, the 'One' is neither identical to itself nor different from itself, since the 'oneness' of the 'One' can

only be understood as unitary 'oneness' (in terms not of unity of already established plurality but of the ultimate cause or state of ever-expanding plurality) beyond any individual identity, each identity being relative, and signifying an aspect or phase of unitary 'oneness'.

Therefore this unitary 'oneness' is the state of absolute negation of relatedness within itself, and is equivalent to Nothingness. Accordingly, the 'One' is neither identical to itself and the other, nor different from itself and the other. 25

As shown above, in Proclus' four theses concerning the nature of the 'One', the 'One' is even more elevated than the category of 'one-ness' in relation to its identity to itself (namely, the 'one-ness' which is contrasted with otherness in terms of conditioning the relation to the other), and therefore this 'one-ness' should be understood, not as the self-identity of the 'One' within itself, but as a special kind of oneness from which its own self-defining activity is excluded. The self-identity of the 'One' is itself accomplished only by means of a special kind of motion of the 'One' from itself to itself. In other words, the self-identity of the 'One' is accomplished through the function of 'relation', which is other than the 'One' in itself, and, by virtue of assimilating this function of 'relation' which is excluded from itself, the unrelated ultimate reality of the 'One' is distinguished from itself. This is the moment at which the unrelated reality of the

'One' gains its own self-identity in generating self-related activity from itself to itself. ²⁶

For Proclus, the hypostatic oneness which represents the aspect of 'Existence' of the 'One', and the functional oneness which represents the aspect of 'Power' of the 'One', co-exist outside the 'One' in the form of complementary ultimate opposites. Proclus defines the ultimate pair of opposites as separately-hypostatized antithetical phases of the ultimate reality of the 'One', and terms them 'Definiteness-itself' and 'Infinity-itself'. 'Definiteness-itself' is the Unpossessed Existence of the 'One', and represents the static-hypostatic aspect of the 'One', causing all unity; while 'Infinity-itself' is the causative aspect of the 'One', and represents the unified Power of the 'One', causing all multiplicity. ²⁷ The co-existence of these heterogeneous phases of the 'One', which are excluded from the reality of the 'One', is the cause of relation. Proclus excluded relation from the 'One'. 'Relation' requires at least two heterogeneous factors. However, the unrelated, static 'One' has no self-identity which would allow us to say that it is; therefore in order to maintain its identity in relation to itself, the 'One' must be complemented by otherness. But in order to maintain the attributes of its oneness, the otherness must exist neither outside nor inside; therefore Proclus regarded otherness as the motion of the 'One', or as the separately-hypostatized antithetical and phaseal manifestations of its own reality.

'Definiteness-itself' simultaneously represents both the unrelated state of the 'One' (namely, the 'One' per se) and the aspect of the unified 'Existence' of the 'One' (as the static state of the related 'One'); while 'Infinity-itself' represents the unified 'Power', or causative aspect, of the 'One'.²⁸ 'Definiteness-itself' and 'Infinity-itself' together form the dynamically active self-identity of the 'One', which is excluded from the 'One' per se. The unrelated state of the 'One' (or the 'One' per se) represents the state of Nothingness, since its own dynamically active self-identity ('Definiteness-itself' and 'Infinity-itself') is the state of cessation. On the other hand, the self-related state of the 'One', in which 'Definiteness-itself' and 'Infinity-itself' dynamically participate, represents totality. Although the 'One' per se represents the merely unrelated state of the 'One', the 'One' as the ultimate Essence embraces either the unrelated state of the 'One' (namely, the state of cessation of 'Definiteness-itself' and 'Infinity-itself') or the dynamically self-related state of the 'One' (namely, the state of manifestation of 'Definiteness-itself' and 'Infinity-itself'). That is to say, the 'One' per se and 'Definiteness-itself' are in no way different from each other; but when the causative aspect of the 'One', namely, 'Infinity-itself', is realised, the 'One' per se and 'Definiteness-itself' are distinguished from one another and become hierarchically arranged. Accordingly, the realisation of 'Infinity-itself' signifies that the unrelated 'One' per se as already been converted to the

dynamically self-related 'One'. This self-related 'One' represents both 'Definiteness-itself' and 'Infinity-itself'. Since Jung's notion of the 'pleroma' represents the state of coincidence between Nothingness (or the state of cessation of Abraxas) and static totality (or the static state of Abraxas), the 'pleroma' is equivalent to that state in which the 'One' per se and 'Definiteness-itself' are not distinguished from one another. On the other hand, since 'Definiteness-itself' simultaneously represents both the 'One' per se (the unrelated state of the 'One') and the static state of the self-related 'One', Abraxas in its static state is equivalent to that state in which the 'One' per se and 'Definiteness-itself' are not distinguished, while Abraxas in its dynamic state is equivalent to the dynamic self-identity of the 'One', namely, 'Definiteness-itself' and 'Infinity-itself'.

Nicholas Cusanus criticised Proclus' notion of the 'one-ness' of the 'One' in his Dialogus de Genesi. For Proclus, the 'one-ness' of the 'One' forms the basis of non-relation, and therefore the excluded self-identity of the 'One' from the 'One' is hierarchically inferior to the 'One'. That is to say, the 'One' acquires its own self-identity through the subsequently-hypostatized spiritual entities, namely, 'Definiteness-itself' and 'Infinity-itself'. For Cusanus, on the contrary, the 'One' must identically participate in its own self-identity through its self-identity, which never opposes anything, including itself. In other words, for Cusanus, the 'One' cannot be

different from its self-identity by virtue of the absolute capacity of the self-identity of the 'One', which assimilates every relation into itself, including the state of unrelatedness. Therefore the 'One' is equivalent to absolute 'Identity-itself'.²⁹ Accordingly, the 'one-ness' of the 'One', as Cusanus understood it, is not hypostatic 'one-ness' - which, by virtue of its exclusion of any kind of relations, is equivalent to unrelated Nothingness - but rather functional 'one-ness', which represents the principle of relatedness, and which Cusanus understood as absolute 'Identity-itself'. Cusanus' notion of the 'one-ness' of the 'One' is therefore equivalent to Jung's notion of 'Abraxas', which is functional totality.³⁰

Through an examination and criticism of Proclus' notion of the 'One', Cusanus developed the notion of 'Not-other' (*De non aliud*), which represents the characteristic of absolute 'Identity-itself', meaning that the 'one-ness' of the 'One' must take its characteristic upon itself. As I mentioned previously, Proclus' notion of 'one-ness', as the attribute of the 'One' which signifies an absolute negation of relation, contains no trace of any relations within itself. Contrary to this view, Cusanus' 'not-other-ness' (signifying the attribute of 'Not-other') is characterised by the 'coincidence of opposites', existing within any opposite distinguished by itself. This is due to the assimilation of the identity of 'Not-other' (as the coincidence of opposites) into every distinguished thing (that is, on the basis of the pair of opposites), with the

unfolding of its self-identity (as the 'coincidence of opposites'). 'Not-other' assimilates all distinctions of opposites within itself and reflects its characteristic as totality itself. Totality is neither identical to every creature, nor other than every creature. In other words, 'Not-other' defines everything and also defines itself, while, simultaneously, it is the absolute assimilation which unfolds the characteristic of the 'one-ness' of itself as the ultimate principle within every creature. As a result of this self-definition, the self-identity which has unfolded as 'Not-other' is joined to the self-identity of everything, and thereby the identity of everything is inevitably correlated with the identity of 'Not-other'. ³¹

Totality cannot be an established being but must be the principle of 'relatedness', which is never opposed to the identity of any individual thing. Therefore totality represents self-defining activity itself, which Cusanus terms 'Not-other', and which unfolds itself within the relation of everything as the ultimate divine principle surpassing every opposite through its absolute relatedness. This divine principle transcends every opposite through "the relation of the in-itself undistinguished-distinguished thing". ³²

In Cusanus' view, the hypostatic aspect of God can be regarded as Nothingness and the causative aspect of God (the Godhead) as 'Not-other', both representing totality in different ways. The reality of God therefore signifies that

God in his hypostatic aspect (Nothingness) becomes aware of himself in the form of 'Not-other' (as the self-identity of God). This basic self-generative pattern of God from his hypostatic aspect (Nothingness) through the Godhead ('Not-other') signifies 'creation', which is the fundamental attribute of the Godhead ('Not-other'). When 'Not-other' is active, the fundamental attribute of 'Not-other' manifests itself as the activity of 'Not-other', and is converted to an effect. This effect is the awareness of each creature's ego. The awareness of each creature's ego is, then, homologous with the awareness of God, by virtue of the awareness of Nothingness as 'Not-other'. Accordingly, each individual creature has dual self-identities, as an individual creature (or God in its aspect of effect) and as God in his causative aspect (Not-other).

This specific modality of divine reality, which is homologous with each individual creature through the fundamental attribute of 'Not-other', leads basically to the same view as that held by Jung regarding the specific modality of the 'pleroma', which is homologous with each individual creature through the attribute of 'Abraxas' as functional totality. In order to demonstrate that the 'pleroma' (Nothingness) and each creature share the same hypostatic aspect, namely, the 'pleroma', I have discussed my view that the 'pleroma' constitutes many different species-specific potential realities. When the dynamic state of 'Abraxas' participates in each species-specific potential reality, this static potential reality forms a

dynamic field of the species-specific potential reality and is correlated with each individual creature. This field signifies a boundary of Nothingness, constituted by the species-specific number of empty sets.

This boundary of Nothingness represents simultaneously the aspect of the fullness of Nothingness (in accordance with the species) and an empty set, and therefore represents both the hypostatic aspect of God (the 'pleroma' as a whole) and each individual (a part of the 'pleroma') simultaneously. This is due to the participation of the principle of 'relatedness' in each species-specific potential reality. Each species-specific potential reality represents a degree of differentiation of the principle of 'relatedness', in a static form, and, at the same time, a variety of relationships (or set of pairs of opposites) in the form of a variety of internal structures of the 'pleroma'; therefore it may be called the species-specific pattern. When the principle of 'relatedness' participates in a particular species-specific pattern, it forms a 'boundarised' field of species-specific potential reality; such a field is polarised in the form of each creature's body and its self-mirroring (the conscious field of that creature, which may possibly be related to the physiological processes of its brain-cells), and the principle of 'relatedness' becomes converted to that creature's ego-activity, the intensity of which accords with the particular species. To explain the process more precisely: since the principle of 'relatedness' is based upon antithesis, then,

when this principle participates dynamically in a particular species-specific potential reality (or a particular species-specific pattern), a progressive causation of this principle will first generate a 'boundarised' field of that species-specific potential reality. This is the quasi-temporal moment at which an 'extended' field of that species-specific potential reality occurs, by virtue of the potential realisation of the coordinative centre of that 'boundarised' field in the potential substrate. Then, simultaneously with the generation of a progressive causation, a revertive causation will occur, and will realise such an 'extended' field (including a 'boundarised' field on which each creature is based) into actual forms in a species-specific manner. This is the moment at which the dynamic antithetical principle of 'relatedness' is converted to that creature's ego-activity. ³³

The above-described reciprocal motion of a 'boundarised' field of the species-specific potential reality, which is moved on the basis of a specific motion-pattern of the principle of 'relatedness' (that is, the generation of a 'boundarised' field of the species-specific potential reality and its reversion upon the original static state of the species-specific pattern), can be understood as the self-multiplication of the 'pleroma' (Nothingness), through a specific causative pattern exercised by the principle of 'relatedness' ('Abraxas'). This is because a complex set of the species-specific number of units of the basic antithetical pattern of the principle of

'relatedness', constituting each species-specific pattern, results from the repetition of this causative pattern of the principle of 'relatedness'. If the basic internal structure constituting the principle of 'relatedness' is regarded as the static form of this causative pattern, then each dynamic manifestation of this principle reproduces its own internal structure in the form of the simplest pattern, on which the simplest substance is based. In the course of the repetition of this process, which actualises internal structure in the form of phenomenal events, the internal structure underlying the principle of 'relatedness' is differentiated. Since the principle of 'relatedness' and Nothingness are different aspects of one and the same reality, the basic internal structure underlying the principle of 'relatedness' represents the primordial subdivision within Nothingness from which further subdivisions ensue. This process, to use Jung's notions of the 'pleroma' and 'Abraxas', represents 'Abraxas' multiplying the 'pleroma' (which is the hypostatic aspect of 'Abraxas') through its causative pattern.

The reader may assume that if 'Abraxas' is antithetical, then the activity of this antithesis would constitute the simultaneous coupling of a manifestation and a reversion of 'Abraxas', converting each variety of static internal structure of 'Abraxas' (which is homologous with each variety of internal structure of the 'pleroma') to a spatio-temporal phenomenon. However, the simultaneous coupling of the antithesis of 'Abraxas' in a non-spatial and

atemporal 'pleroma' remains 'Abraxas', either unmoved or oscillating. It would seem that 'Abraxas' is unable to manifest its antithesis in a linear way. In other words, in order to manifest its antithesis in direction and to create a subdivision within the 'pleroma', a specific causative pattern of 'Abraxas' is required. This will generate a time (or space) vector, and the repetition of the process will culminate in a directional shift of the activity of 'Abraxas'. Each such shift is a matter of the accumulation of small changes associated with the generation of a time (or space) vector.

Even though Abraxas is the Godhead, which creates the subdivisions of the 'pleroma' (the hypostatic aspect of God) through its antithetical activity, the way in which 'Abraxas' exercises causality is not the simple linear process seen in the Christian view of 'creation' *ex nihilo*, since the multiplication of the 'pleroma' is perfected by the reflection through which each process reverts upon its original state. The primordial subdivision of the 'pleroma' is homologous with the basic internal structure of 'Abraxas', since the 'pleroma' and 'Abraxas' are different aspects of one and the same reality. When the static internal structure of 'Abraxas' is dynamically active, it becomes a specific causative pattern which follows further multiplication of the 'pleroma'. This causative pattern represents a specific motion-pattern of 'Abraxas', through which the 'pleroma' is subdivided, and constitutes an antithetical motion in which a shift (motion) from one stage

to another always occurs by way of a reflection of each stage upon the previous stage. To describe this motion-pattern more precisely, we may say that the simultaneous coupling of the antithesis of 'Abraxas' remains 'Abraxas', whether unmoved or oscillating, in the non-spatial and atemporal realm of the 'pleroma'. When such an antithesis is mirrored by respective opposite poles, the antithesis is synthesised in the form of a coordinative centre or symmetrical axis of antithetical 'Abraxas'. This signifies the generation of a time (or space) vector, whereby the oscillating motion leads into a directional linear motion. The antithesis of 'Abraxas', then, is ruptured between heterogeneous directional processes through the symmetrical axis. This is a reverte process with respect to the original state of the 'pleroma', and it occurs simultaneously with a progressive linear process, initiating another step. ³⁴ Accordingly, in order to generate each subdivision of the 'pleroma', the antithetical 'Abraxas' must exercise its own causative pattern, which is cyclic, and, through each cyclic motion, a small incremental shift culminates in the generation of a linear direction. I intend to discuss this causative pattern of 'Abraxas' in greater detail in Chapter Five in relation to the main works of Jung. However, I will now introduce an apparently similar idea to the causative pattern of 'Abraxas' which occurs in the VII Sermones ad Mortuos, although it is expressed rather cryptically. Jung writes:

"The god-sun is the highest good; the devil is the opposite. Thus have ye two gods. But there are many

high and good things and many great evils. Among these are two god-devils; one is the BURNING ONE, the other the GROWING ONE. The burning one is EROS, who hath the form of flame. Flame giveth light because it consumeth. The growing one is the TREE OF LIFE. It buddeth, as in growing it heapeth up living stuff. Eros flameth up and dieth. But the tree of life groweth with slow and constant increase through unmeasured time. Good and evil are united in the flame. Good and evil are united in the increase of the tree The operation of the whole is Abraxas, to whom only the ineffective standeth opposed. Four is the number of the principal gods, as four is the number of the world's measurements. One is the beginning, the god-sun. Two is Eros; for he bindeth twain together and outspreadeth himself in brightness. Three is the Tree of Life, for it filleth space with bodily forms. Four is the devil, for he openeth all that is closed". ³⁵

This rather cryptic passage shows a structural parallelism with the causative pattern of 'Abraxas' discussed above. The antithetical activities of 'Abraxas' are here described as the god-sun, which is the principle of manifestation, and the devil, which is the principle of reversion. A reversion upon the original state of the 'pleroma' is described as the Burning One (Eros), while a progressive manifestation is the Tree of Life. This passage, in fact, prefigures Jung's later idea of the generation (or multiplication) of natural numbers from the primal number 'one' (which is equivalent to 'zero' on the far side between the numberless state and the ultimate unity of infinite numbers), through the quaternary causative pattern. Accordingly, the process of differentiation of the 'pleroma' can be understood as the eternal cyclic process, continuously repeating its quaternary causative pattern of 'Abraxas' and gradually increasing the degree of differentiation.

The above notion of creation is closer to the Neoplatonists' view of 'emanation' than to the orthodox Christian idea of 'creation'. The main criteria for distinguishing between these two ideas of creation are, in Gersh's view (which is based upon H.A. Wolfson's comment on the criteria of Basil), as follows:

"Firstly, emanation is from God [which is on the far side between Nothingness and totality] while creation is *ex nihilo*, secondly, emanation is an eternal process while creation takes place in time, and finally emanation is natural while creation is a deliberate act of will". 36

These criteria for distinguishing between 'emanation' and 'creation' are important for understanding the emanationists' creation theory. For them, emanation is an automatic process of the Godhead, since it is a manifestation of the attribute (or providence) of the Godhead itself. Accordingly, the automatic manifestation of the Godhead exercises a particular causative pattern in creation which is homologous with the internal structural pattern of the Godhead. For the Neoplatonists, 'emanation' is the dynamic recurrence of the internal structural pattern of the Godhead. For Jung, this Godhead is 'Abraxas', and it possesses the quaternary internal structure, which manifests itself as the causative pattern. Therefore the activity of 'Abraxas' is equivalent to the Neoplatonists' 'emanation', that is, an eternal process in which the causative pattern of the Godhead is continually engaged. The general notions of creation developed by the Christian Neoplatonists also

refer to notions analogous to the 'pleroma' and the antithetical 'Abraxas'.

The traditional pagan Neoplatonists' triadically-arranged dynamic theory of causation - described as 'Being', 'Life', and 'Intellect' - was assimilated by the Christian Neoplatonists to the First Principle itself, and became 'Being', 'Life', and 'Wisdom'. However, in order to maintain the singleness (unity) of God, the Christian Neoplatonists hold that the First Principle was elevated causally above the triad. Yet, contradictorily enough, the Christian Neoplatonists emphasise that the First Principle "coincides with the triad itself, reflected hierarchically within the various levels of nature". ³⁷ That is to say, the First Principle is equivalent to the hierarchical reflection of the three terms, in the sense that "the cause is equivalent to its effects arranged in a series". ³⁸ Gersh, in his book From Iamblichus to Eriugena, terms these contradictory notions of the triad 'Assumption 1' and 'Assumption 2'.

The doctrinal ambivalence of 'Assumption 1' and 'Assumption 2' is also found in Pseudo-Dionysius' interpretation of the triad. ³⁹ Pseudo-Dionysius terms the ultimate Godhead, or First Principle, 'Thearchy' (θεαρχία), and equates it with the triad of 'Being', 'Life', and 'Wisdom'. He maintains that "God relates to 'Being', 'Life', and 'Wisdom' as a cause to its

effects". ⁴⁰ On the other hand, he stresses that God coincides with the first term of the triad, namely, 'Being', and associates 'Being' with the Godhead (Goodness), which is placed above the triad. At the same time, however, God is not causally prior to the Godhead but is equivalent to it. For Pseudo-Dionysius, the Godhead (Goodness) is 'Thearchy' itself, in terms of the interpenetration of the three attributes of Being, Life, and Wisdom, and represents totality, in which triplicity and unity co-exist. God is simultaneously the First Principle itself ('Thearchy'), and Being which is an attribute within 'Thearchy', representing a similarity to totality, but in a unified manner. Thus Pseudo-Dionysius described the triad as divine 'names' (ὀνόματα), which are "participated terms through themselves" within 'Thearchy'. ⁴¹

Pseudo-Dionysius argues that "Being is placed before God's other participated terms, for Being itself is higher than Life through itself, Wisdom through itself, and divine 'Similarity' through itself. All the other terms in which created beings participate must participate first of all in Being. Or rather, all those participated terms through themselves participate in Being through itself." ⁴² In saying this he implies, according to Gersh, a structural analogy between 'Thearchy' and the *scala naturae*. Gersh interprets the notion of *scala naturae* as "a complex set of relationships within the emanation of the triad of Being, Life, and Wisdom". ⁴³ Since the creation of God is determined by his divine names within 'Thearchy', God

possesses an extremely complex variety of relationships within himself, arranged in accordance with the hierarchically-arranged thearchical terms, and possesses compound activities which arrange such varieties of relationship according to a basic thearchical structure. If understood thus, Pseudo-Dionysius identifies God with the hierarchy itself, or, stated more precisely, God is identical with creation itself, not only in the sense of its activity but also in the sense of its effects, that is, created beings. Therefore the structural identity between 'Thearchy' and the 'scala naturae' implies "an interpenetration within the divine nature itself in so far as he relates to the creatures". 44

We can perhaps clarify this combination of divine 'names' as follows. 'Thearchy', as the ultimate 'First Principle itself' - which primarily represents the hierarchical reflection of these mutually interpenetrative divine 'names', arranged in the manner of cause and effect - seems to be equivalent to Jung's notion of 'Abraxas'. This is because 'Being', as the hypostatic aspect of 'Thearchy', is a state of static unity of the thearchical subdivisions, while 'Life' (or procession) and 'Wisdom' (or reversion) are antithetical motions of 'Thearchy'. Since Pseudo-Dionysius implies that 'Thearchy' is equivalent to the hierarchical reflection of the three terms, 'Thearchy' represents the principle of creation through its own attributes - for example, the remaining of 'Being', the procession of 'Life', and the reversion of 'Wisdom' - this causative pattern being

derived from his pagan Neoplatonic predecessors. Therefore each term within 'Thearchy' represents the fundamental pattern of creation, arranged in the form of a hierarchy in terms of the particular stage of the causative pattern of 'Thearchy'. Yet each stage is not causal, but rather the simultaneous occurrence of all the "participated terms through themselves" within 'Thearchy'. ⁴⁵ More precisely, the triadic terms within 'Thearchy' represent the causative pattern of 'Thearchy', which reproduces further internal subdivisions through the primordial subdivisions of the causative pattern of 'Thearchy' within it. Since the triadic terms mutually interpenetrate, like unity within triplicity and triplicity within unity, the element of 'Being' within the elements of both 'Life' and 'Wisdom' constitutes the state of remission, or a unity between cause and effect. The element of 'Life' within the elements of 'Being' and 'Wisdom' represents 'procession', or the separation between cause and effect, and the element of 'Wisdom' within the elements of 'Being' and 'Life' represent reversion, or the reunion of cause and effect. Therefore the monadic 'Being' (the element of 'Being' within 'Being'), which represents the state of 'remaining', is placed at the head of this coordination, which reproduces the same triadic emanation toward the further multiplication of the subdivisions of God, that is, of 'Being' and of 'Thearchy' itself. Thus for Pseudo-Dionysius, creation is not a self-multiplication outside of God, but an internally self-multiplicative activity of God, ⁴⁶ creating subdivisions

within 'Being' and a variety of relationships within 'Thearchy' which correspond to those subdivisions.

The self-multiplicative activity of God, for Christian Neoplatonists in general, is very often associated with the cognitive activity of the creature. Christian Neoplatonists held various views of the notion of cognition, but they were basically of two types. One is the view that all sensible objective things are "assumed to exist in themselves, perfectly comprehensible to the percipient's mind".⁴⁷ The other is the view that "the existence of those things is dependent upon the activity of the percipient's mind".⁴⁸ In both views, the objects of the spiritual and sensible worlds are independent of the divine causation. For Pseudo-Dionysius, according to Gersh, "the divine effulgence is a unity which cannot be captured adequately by created things and is thus multiplied according to their various modes of participation".⁴⁹ Yet Pseudo-Dionysius considered that the divine intellection (cognition) is static, and that the divine Intellect embraces the individual cognitive acts of the various creatures within himself, in spite of God himself being immobile.⁵⁰

This idea was further developed by Maximus the Confessor. He expounded the idea that "an initial remaining in which the rational beings are with God is followed by a motion whereby they are scattered into increased differentiation and thus enter the world of becoming, when in actual fact only something which has become already can

enter into motion".⁵¹ Maximus' postulate seems to imply that the sum of pre-existent forms of being in the state of 'remaining' comprises God, and that 'becoming' is the motion of a set of pre-existent forms of being which is in the state of 'remaining', thus representing the path from non-being to being. If so regarded, Maximus' creation scheme is not a simple causal process from God to creatures, but rather a process from the 'creation' itself to God and creatures simultaneously. For Maximus, the existence of God is only the undivided state of 'remaining', and represents the unity of both 'uncreated' and 'created'. In other words, 'creation' is elevated even above God, and 'creation' itself makes God and creatures come into being simultaneously. Thus for Maximus, 'creation' is a manifestation of the ultimate Godhead, which is elevated above the existence of God. Therefore his notion of 'creation' is equivalent to Pseudo-Dionysius' notion of 'Thearchy' and also to Jung's notion of the quaternary causative pattern of 'Abraxas'. In other words, 'creation' represents the essential motion-pattern which unfolds a physical existence and a cognition common to both God and creatures. This view is paralleled by the traditional pagan Neoplatonists' triadically-arranged cyclic process of 'remaining', 'procession', and 'reversion'. Maximus expounded a philosophical notion of 'circumincession' (περιχώρησις), which is a kind of incarnational principle generating the divisions within God. This is a typical Christian interpretation of creation and is an offshoot of the pagan Neoplatonists' dynamic theory of

causation, described as 'procession' and 'reversion'.⁵² Gersh notes that there has been a scholarly controversy concerning the notion of 'circumincession': "The term itself clearly signifies some form of (rotatory) motion, but when applied to God's incarnation in created things, does it apply to the motion of the creature in relation to God, to the creator in relation to his creation, or to both processes simultaneously?"⁵³

Gersh goes on to comment on Maximus' argument for a human circumincession in relation to God, stating that "human nature as a result of its unification with the divine 'has circuminceded through the whole' " of divine unity.⁵⁴ This argument, according to Gersh, suggests that the motion proceeds from the human side through the divine, and through the divine as a whole, implying the penetrating nature of 'circumincession'. On the other hand, Maximus also envisages the reverse situation concerning its motion-pattern, namely, a divine circumincession in relation to the human. Moreover, elsewhere Maximus discusses "the circumincession into each other according to their mixture", and the sense of an antithetical motion of two opposites.⁵⁵ From this argument regarding the antithetical motion of 'circumincession', Gersh assumes that "the circumincession is a reciprocal process where each opposite modifies the other and is modified in turn".⁵⁶ Therefore God's incarnation in creatures, in terms of creation, is dependent upon a reciprocal relation between the divine and the human. That is to say, for Maximus, the

causation of creation (incarnation) is attributed neither to God nor to humans, but to the relation-creating antithetical motion itself, which is described as 'circumincession'. The notion of 'circumincession' is, therefore, basically equivalent to Pseudo-Dionysius' notion of 'Thearchy'. However, the notion of 'circumincession' possesses a much more dynamic flavour. More precisely, 'circumincession' seems to be equivalent to the states of Life and Wisdom within 'Thearchy', in which the element of Being is interpenetrated. Therefore Maximus' notion of 'circumincession' is the manifestation of the antithetical causation of the Godhead, or 'Thearchy' in the Pseudo-Dionysian sense, reflecting the hierarchical subdivisions of 'Being', 'Life' and 'Wisdom'.

As I mentioned earlier, Pseudo-Dionysius equated the first term, or static aspect, of the 'Thearchy' (that is, 'Being') with God, and the dynamic aspect of God (which is even more elevated than God) with the ultimate Godhead, 'Thearchy'. Therefore God ('Being') is simultaneously an attribute of 'Thearchy' and 'Thearchy' itself, since all thearchical attributes or divine 'names' interpenetrate, while 'Being' represents the static unity of 'Thearchy' itself. Therefore God's hierarchically-arranged motion through 'Life' (as procession) and 'Wisdom' (as reversion) generates the internal subdivisions of Being. In other words, God (Being) is divided through the three participated terms within the 'Thearchy', these mutually interpenetrating thearchical terms being equivalent to the self-

multiplicative activity of God. This is because all the subdivided triadic terms interpenetrate, and 'Thearchy' itself is not divided. Only the static unity of 'Thearchy', or the aspect of existence of 'Thearchy' (that is, 'Being'), is multiplied.

Let us now apply Pseudo-Dionysius' notions to Maximus' scheme, in order to draw a general picture of the Christian Neoplatonists' idea of creation. In the state of 'remaining' of 'Thearchy', God is not distinguished from creatures, but, through the hierarchically-arranged motion of 'Thearchy' - which Pseudo-Dionysius called 'Life' and 'Wisdom', and which Maximus called 'circumincession' - God separates from creatures and reunites with them simultaneously. This is the moment of distinction between God (Being) and creatures, and, at the same time, it is the moment of the cognition of God in relation to the cognition of the creature.

This idea was further developed by Johannes Scotus Eriugena. Eriugena accepted Pseudo-Dionysius' idea that the divine nature transcends even the activity of cognition in relation to himself, and he stressed that God does not know what he is by means of his own hypostatic aspect, but that he is capable of defining himself through creation. This definition leads to the specific nature of divine ignorance, namely, that God does not know 'what he is', "since this phase represents the category of substance expressed interrogatively".⁵⁷ Yet simultaneously, "this absence of

definition is not to be understood in the sense of a deficiency but in that of transcendence in respect of the characteristic concerned". ⁵⁸ That is to say, the divine ignorance is "a variety of knowledge", and this specific knowledge of God is 'creation', through which he knows 'what he is'. ⁵⁹ Therefore God is unconscious in relation to himself. God experiences himself as 'what he is' in relation to the cognitive act of the creature. Since God knows 'what he is' only through the images reflected by created things, these images are the parts of the creation of God which Eriugena called 'theophany'. ⁶⁰ More precisely, each moment of the conscious reflection of each created thing is a part of the eternally-engaged theophany through which God knows what he is. From this point of view, theophany is the eternal cyclic process through which God is defined in the form of images.

Eriugena introduces his scheme of the 'fourfold divisions of nature', thus: ⁶¹

- (i) the first division that 'which creates and is not created' (*quae creat et non creatur*)
- (ii) the second division that 'which is created and creates' (*quae et creatur et creat*)
- (iii) the third division that 'which is created and does not create' (*quae creatur et non creat*)
- (iv) the fourth division that 'which neither creates nor is created' (*quae nec creat nec creatur*).

In this scheme, God (which represents the first and fourth divisions of nature) is viewed as dependent upon the

pluralising nature of the percipient's mind. "The first and the fourth are distinguished not in God but in our contemplation and are not forms of God but of our reason on account of our two-fold view of God as beginning and end". ⁶² The second and third forms of nature, as the world of Ideas (the angels) and the world of created things, are first produced in potential form by the initial theophany, and secondly by human cognition, which perfects the initial theophany. Eriugena stresses that the divisions of the second and third forms are shown to be dependent upon acts of the percipient's mind. ⁶³ Eriugena also argues that the First Cause transcends distinction and that the species of nature in which it is beginning and end, respectively, are distinguished not in God but in our contemplation. Accordingly, the initial theophany starts not from the first division of nature but from the state of unrelated unity of all divisions of nature. This state of unity represents the unrelated unitary 'second division' of nature, that is, the state of unrelated God, through which the initial (progressive) theophany manifests its activity, and following which the unrelated unitary 'second division' of nature is converted to the related unitary 'second division' of nature in which all divisions are united.

Eriugena also states that God precedes his created things, including the angels, "because it precedes the order of the universal creature which has its beginning and end in it, not in the sense that one thing is created before another in the temporal sense - for all things are together

eternally in it and were created by it on one and the same occasion - but because the divine providence brought the universe of created nature from non-existence into existence in an order ineffable and incomprehensible to every intellect". 64

The above passage suggests that the undistinguished or unrelated God (Nothingness) precedes even the unitary 'second division' of nature (which may be called the potential or universal creature), and that the divine providence (theophany) brings created things and the divisions of nature out of the state of unrelated God (Nothingness). This is because theophany (or the divine providence) precedes both created things and God, thus theophany first generates the related unitary 'second division' of nature (which is the potential form of the 'second' and 'third' divisions of nature) from the state of unrelated divine reality. The first effects of this initial theophany, namely, the second and third divisions of nature, are then distinguished potentially. Since the actual realisation of these divisions results from human cognition, which is homologous with the simultaneous occurrence of antithetical theophanic processes, the actualisation of the 'second' and 'third' divisions of nature results from a revertive motion of the initial theophany. This is the moment at which unrelated God is divided into the departure (the first division of nature) and the return (the fourth division of nature) of theophany. Thus theophany, which precedes the divisions of nature, is regarded as the

manifestation of the 'ultimate Godhead', and is therefore equivalent to Pseudo-Dionysius' notion of 'Thearchy'.

Eriugena's ideas, like those of other Christian Neoplatonists, describe the reciprocal interpenetration of God and creatures. This interpenetration is a matter of sharing a common hypostasis (that is, the related unitary 'second' division of nature) and of a common participation in theophany, which is manifested in the form of each creature's ego-activity. It is this common participation which is responsible for the generation of the fourfold divisions of nature from unrelated divine reality.

As a result of our examination of the ideas of creation espoused by the Christian Neoplatonists, we may conclude that there is a common structure peculiar to these philosophers, irrespective of their notional variations. They expounded the First Principle itself, or the ultimate Godhead, which represents the ultimate causative pattern in which the existence of God is merely an aspect or stage. Instances of this include Pseudo-Dionysius' 'Thearchy', Maximus' 'circumincession', and Eriugena's 'theophany'. For them, the ultimate causative pattern is the ultimate divinity, which is even more elevated than the 'existence' of God, and, through this causative pattern, the cognition of both God and creatures is simultaneously generated. In this scheme, 'God' stands for the static and unitary state of the ultimate Godhead, which possesses no self-identity. The cyclic motion-pattern of the Godhead - a

notion inherited from their pagan Neoplatonic predecessors' triadiacally-arranged causative pattern, and described as 'remaining' (Being), 'procession' (Life), and 'reversion' (Intellect) - represents the internally self-multiplicative and self-intellective pattern of God. Through this motion (causative) pattern of the Godhead, the unitary aspect or static image of the successive phases of the Godhead (namely, the hypostatic aspect of God) is multiplied, and simultaneously the cognition of such a multiplied part is unfolded, since the causative pattern of the Godhead participating in each multiplied part is homologous with each creature's ego-activity. This is the moment of generation of both God and creatures.

Jung's idea of creation also coincides with the Christian Neoplatonists' creation theory. Since the 'pleroma' is simultaneously the state of self-cessation of 'Abraxas' (which is Nothingness) and of 'Abraxas' itself (which is functional totality), we may compare the two latter concepts with those of Pseudo-Dionysius', by saying that the 'pleroma' is equivalent to both 'Thearchy' itself and the static and unitary phase of 'Thearchy' as 'Being', while 'Abraxas' is equivalent to 'Thearchy' itself. The only difference here lies in the causative pattern: in the scheme of Pseudo-Dionysius, the causative or internal structural pattern of 'Thearchy' is triadic (namely, 'Being', 'Life', and 'Wisdom' - concepts which he borrowed from his pagan Neoplatonic predecessors), while in Jung's scheme, the causative pattern of 'Abraxas' is quaternary.

In the scheme of Eriugena, the causative pattern of theophany appears to be quaternary, if the hierarchically-arranged quaternary divisions of nature are understood as effects of the internal structure of the Godhead. To elaborate briefly on my earlier interpretation of Eriugena's fourfold divisions of nature, the ultimate divine reality is initially the undivided or unrelated nature in which 'theophany' (as the Godhead) is in the state of cessation. When the initial (progressive) theophany occurs within this unrelated divine reality, this reality is converted to the related unitary 'second' division of nature in which all divisions of nature aggregate, and, at this moment, the subdivisions of the 'second' and 'third' divisions of nature are generated in potential form. Yet these potential subdivisions are merely oscillating symmetrical aspects, that is, the aspects of 'creating' and 'being created', or the aspects of undividedness and dividedness of the related unitary 'second' division of nature. The actual divisions of the 'second division' and the 'third division' of nature result not from the initial (progressive) theophany but from a reversion of the initial theophany, the simultaneous occurrence of which synthesises such oscillating symmetrical aspects in the form of a coordinative axis. This signifies that the oscillating bipolar theophany is functionally unified through respective mirroring, and generates the element of time (or space). Therefore the related unitary 'second' division of nature is divided into the 'second' and 'third' divisions of nature. This is also the moment at

which the 'first' and 'fourth' divisions of nature come into being, since the simultaneous coupling of a proceeding and revertive theophanic process produces movement in opposite directions, that is, the departure of theophany (the 'first' division of nature) and the return of theophany (the 'fourth' division of nature). ⁶⁵ Since this process of generating the fourfold divisions of nature from unrelated divine reality, through theophany, is understood as the activity of the Godhead, the Godhead possesses a quaternary internal structure, which is dynamically manifested in the form of the causative pattern of the Godhead. Accordingly, the causative pattern of theophany is the same as the causative pattern of 'Abraxas', and Eriugena's view of creation is therefore structurally paralleled by that of Jung.

I have now discussed, in some detail, the cosmogonic principles of the 'pleroma' and 'Abraxas', as they appear in Jung's VII Sermones ad Mortuos, and compared them with similar notions developed by the Christian Neoplatonists. The notions of the 'pleroma' and 'Abraxas' give us some idea of how Jung's scheme is based upon a particular reality in which the realms of psychology and cosmology mutually interpenetrate. These cosmogonic principles provide a cosmological basis for understanding the origin of the relationship between the ego and its objects. Accordingly, in subsequent chapters (especially during the course of my exposition and analysis of Jung's ideas in Chapters Two to Six), I will attempt to elucidate these cosmological

principles further by employing the more psychologically-oriented concepts of Jung.

Footnotes to Chapter One

1. The dependence of the percipient's subject (namely, the percipient's ego) upon the existence of an external object has two meanings. First, the percipient's body is the most immediate and constant external object when the percipient's ego becomes conscious. Since the percipient's ego is homologous with the activity of the principle of 'relatedness', which is pre-existent in the realm of potential reality, the percipient's body localises ego-activity, although the unfolding of the percipient's body and ego-activity occur simultaneously. Secondly, since 'object' designates not only physical but also psychic objects, namely, all conscious contents, regardless of whether what is perceived is an external material object or a psychic conceptual entity, every object perceived by the percipient represents the participation of the noumenal form of the percipient's ego-activity (namely, the principle of 'relatedness', which participates in the noumenal form of the percipient's body) in the noumenal form of each object. I will focus on this discussion gradually.

2. Here I will simply suggest that all phenomenal events, whether concerning the perception of the images of material objects, the creation of conceptual entities, or the materialisation of events themselves, are actualised forms of potential realities, through the coordination of a particular potential reality on which the percipient is based. The percipient's ego-activity can be understood as homologous with the manifestation of the coordinative subject of a 'boundarised' field of the human-specific potential reality on which each percipient is based. Since every field on which a material event is based overlaps all the other fields in the potential substrate, this 'boundarised' field of the human-specific potential reality forms an 'extended' field of the potential substrate as a whole, in which all other fields mutually overlap. As a result of this 'extended' field, every field (on which a material object is based) is not only perceived but also materialised in a specifically human manner, although each field (on which a material object is based) is materialised in a species-specific manner. Hence this extended field of the potential substrate as a whole can be understood as an 'extended' field of the human-specific potential reality, in which overlapping fields become its own facet, since this field exercises the coordination of other fields in a specifically human manner. I intend to discuss this structure later in this and in subsequent chapters.

3. I conceive the percipient's ego-activity and all other relation-creating activities as a manifestation of the principle of 'relatedness', although they participate in different potential realities (for example, the human-specific potential reality, or the amoeba-specific potential reality, and so forth), thus the principle of 'relatedness' is manifested in the form of different degrees of relation-creating activity. The fundamental structure (or causative pattern) of the principle of 'relatedness' can be understood as the antithetical causative pattern which generates a relation from the unrelated state, since the generation of relation requires at least one pair of opposites, and this causative pattern represents the simultaneous occurrence of antithetical motions generating a self-related activity. This is so because a self-related activity requires not only a progressive motion but also a simultaneous reverting motion in order to generate the coordinative axis from which a progressive motion begins and to which a reverting motion returns. Accordingly, the activity of the antithetical causative pattern is manifested in the form of a symmetrical relationship. The generation of everything from the unrelated (undistinguished) state is therefore founded upon the actualisation of this symmetrical relationship. Accordingly, the generation of the simplest substance (although we do not yet know what the simplest substance is, at the physical level, I will here take as an example the atomic particle) seems to involve the manifestation of a symmetrical relationship. If we assume the simplest pattern, on which the simplest substance is based, a progressive causation which manifests this pattern is simultaneously coupled with a reverting causation, which reflects a progressive process. This is the moment at which this pattern is substantiated in the form of a substance of the simplest kind, since an actual realisation results not from a progressive (one-way) causation but from the simultaneous occurrence of the antithetical causation. Since the causation which actualises (or generates) the simplest substance is founded upon antithesis, I assume that, even in each antithetical process, a symmetrical mirroring occurs. Accordingly, when a progressive causation symmetrically polarises the simplest pattern in potential forms, a reverting causation actualises them in the form of the physical state of that substance and its mirroring (which may be called the actualisation of anti-matter). This self-mirroring of the physical state of the simplest substance can be regarded as the primordial form of a psychic phenomenon. Moreover, the above process, involving the generation of the simplest pattern in both physical and anti-physical forms, can be understood as an incessantly-renewed process exercised by the antithetical causation of the principle of 'relatedness' from moment to moment.

4. The human-specific potential reality constitutes a human-specific number of the simplest patterns, each founded upon a symmetrical relationship, and hierarchically-arranged sets of the simplest patterns (which constitute the human-specific potential reality) also comprise different classes of symmetrical relationship. Accordingly, the intensity of

each class of symmetrical relationship is due to the degree of differentiation of the compound pattern (namely, the number of the simplest patterns constituting a set). This is due to the fact that the principle of 'relatedness' (the activity of which lies at the basis of the most basic symmetrical relationship) participates in the different degree of differentiation of the compound pattern, and manifests its activity in different degrees of intensity. A more differentiated compound pattern possesses a larger number of varieties of symmetrical relationship, since it contains within it less differentiated classes of the compound pattern. The human-specific potential reality can therefore be regarded as the human pattern, which is an extremely differentiated compound pattern containing greater varieties of the hierarchically-arranged different classes of the compound pattern. Accordingly, the principle of 'relatedness', which participates in the human pattern, manifests its activity by polarising the human pattern symmetrically, on the one hand, in the form of the complex physiological process of the percipient's human body, and, on the other, as the self-mirroring of this physiological process which forms his conscious field (and which may be related to the physiological processes of his brain cells). Yet the reader must bear in mind that this conscious field is merely a 'boundaried' field in which conscious contents appear. The latter result from the perception (coordination) of the patterns in the form of images.

5. In later chapters, I intend to discuss this 'boundarised' field of the human-specific potential reality in relation to Jung's notion of the collective unconscious, and to characterise it as a 'boundarised' psychoid field of the human-specific collective unconscious (on which the percipient's body and his conscious field are based).

6. In subsequent chapters, I will, using Jung's concepts, attempt a more detailed explanation of why the percipient's ego in its causative aspect creates not only his body and his conscious images (including the images of material objects perceived) but also the state of those material objects, in a specifically human manner.

7. T. Izutsu, Isuramu Tetsugaku no Genzo, [The Original Image of Islamic Philosophy] (Tokyo: Iwanami Shoten, 1980), pp 139-142, 114-115.

8. *ibid*, p 143.

9. *ibid*, pp 144-145.

10. *ibid*, pp 143-145.

11. *ibid*, pp 146-151.

12. *ibid*, pp 148-151.

13. This comment is based on a footnote of the editor (A. Jaffe) in 'Appendix V' (VII Sermones ad Mortuos) of the

original German edition of Memories, Dreams, Reflections. 'Appendix V' does not appear in the English edition of Memories, Dreams, Reflections. Moreover, the English edition of the VII Sermones ad Mortuos also omits this particular footnote. Therefore my comment is based on the editor's footnote from the Japanese translation of the original German of C.G. Jung's Memories, Dreams, Reflections.

14. C.G. Jung, VII Sermones ad Mortuos, trans. H.G. Baynes (London: Robinson & Watkins Books Ltd, 1967), p 7.

15. I will gradually focus on the idea that the principle of 'relatedness' as functional totality, and Nothingness (in which the principle of 'relatedness' participates, forming hypostatic totality), represent different aspects of one and the same total reality. If so regarded, then, when the human-specific intensity of the principle of 'relatedness' is manifested in Nothingness, Nothingness generates a human-specific number of overlapping empty sets, forming the human-specific boundary of Nothingness (which is at the same time an empty set). This is because the generation of the human-specific intensity of the principle of 'relatedness' results from the participation of the principle of 'relatedness' in the human-specific potential reality (that is, the human pattern), which has been acquired in the form of one of a variety of internal structures of Nothingness (the 'pleroma'). As a result, through the repetition of the principle of 'relatedness' actualising the internal relationships of the 'pleroma' in the form of phenomenal events, extremely rich varieties of internal structure (that is, varieties of the compound pattern) of the 'pleroma' have been acquired, although they are extinguished in the 'pleroma'. When the causation of the principle of 'relatedness' participates in the human-specific internal structure of the 'pleroma' (the human pattern), this internal structure is actualised in the form of phenomenal events, namely, the percipient's body and his conscious field, yet, at the same time, the potential (or non-spatial and atemporal) form of these phenomenal events occurs within the 'pleroma'. This is a 'boundarised' field of human-specific potential reality. Moreover, since the manifestation of a particular intensity of the principle of 'relatedness' may be understood in terms of energy (psychic and physical energy here not being distinguished), the manifestation of this energetic intensity appears to transfer to a quasi-spatial field of Nothingness. If this characterisation of the intensity of the principle of 'relatedness' as energy is valid, then the manifestation of the human-specific energetic intensity of the principle of 'relatedness' can be transferred to a human-specific boundary (field) of Nothingness. I intend to discuss this characterisation of the causation of the principle of 'relatedness' (which Jung called the 'self') as energetic intensity in greater detail in Chapter Six.

16. C.G. Jung, VII Sermones ad Mortuos, pp 8-9, 12.

17. In Footnote 15, I briefly introduced a new characterisation of the principle of 'relatedness' as energetic intensity, and mentioned that the manifestation of this energetic intensity is transferred to a quasi-spatial field (boundary) of Nothingness. This idea is closely related to my view of the multiplication of Nothingness. Since the principle of 'relatedness' is the self-identity of Nothingness dissociated from itself, and since Nothingness is regarded as the state of cessation of this self-identity, Nothingness and the principle of 'relatedness' represent different aspects of one and the same reality. Thus, in order to be multiplied through its self-identity (or self-defining activity), unrelated Nothingness must first of all form its hypostatic aspect (or boundary) through the participation of its self-identity dissociated from the unrelated state. This hypostatic aspect of Nothingness is the primordial boundary (or aspect of fullness) of Nothingness, and is regarded as the primordial multiplication of unrelated Nothingness in the form of an empty set. A finite number of empty sets constituting a particular boundary of Nothingness is merely a finite number of reduplications of this primordial boundary. The process of the multiplication of Nothingness will be discussed in greater detail in Section Three of Chapter Seven.

18. C.G. Jung, VII Sermones ad Mortuos, p 17.

19. Since the 'pleroma' represents the state of unity between unrelated Nothingness (Nothingness per se) and its self-identity (self-defining activity dissociated from itself), the 'pleroma' embraces both the aspect of unrelated Nothingness and the aspect of its dissociated self-identity in a static manner, representing ultimate reality. Since the primordial hypostatic aspect (or boundary) of related Nothingness results from the unity between unrelated Nothingness and its self-identity dissociated from itself, the 'pleroma' possesses the primordial boundary (or aspect of fullness). Yet, since the unification of these two is a continuous or incessantly-renewed process, the endless repetition of this unification generates great varieties of the aspect of fullness of the 'pleroma'. Human-specific potential reality is one example of such variety.

20. C.G. Jung, VII Sermones ad Mortuos, p 17.

21. C.G. Jung, Collected Works, Volume 14 (CW 14), para 659.

22. W. Beierwaltes, Proklos: Grundzüge seiner Metaphysik (Frankfurt am Main: Vittrio Klostermann, 1965), p 66;

Y. Matsuyama, Mutei to Aku Josetsu [Introduction to Unground and Evil] (Tokyo: Sobunsha, 1972), pp 41-42.

23. W. Beierwaltes, Proklos, pp 66-67;

Y. Matsuyama, Mutei to Aku Josetsu, p 42.

24. W. Beierwaltes, Proklos, pp 67-68;
Y. Matsuyama, Mutei to Aku Josetsu, p 42.
25. W. Beierwaltes, Proklos, pp 68-71;
Y. Matsuyama, Mutei to Aku Josetsu, p 42.
26. Y. Matsuyama, Mutei to Aku Josetsu, pp 42-44.
27. L.J. Rosán, The Philosophy of Proclus: The Final Phase of Ancient Thought (New York: Greek-American Printing Co, 1949), pp 100-102.
28. *ibid*, pp 102-103.
29. Y. Matsuyama, Mutei to Aku Josetsu, pp 45-47.
30. Proclus placed the self-identity of the unrelated 'One' (namely, the separately-hypostatized spiritual entities of 'Definiteness-itself' and 'Infinity-itself') as inferior to the unrelated 'One' in terms of the hierarchical level of the self-constituted spiritual entities. However, this does not mean that the unrelated 'One' and its self-identity bear a cause-effect relationship to each other, since the self-constituted spiritual entities are not generated by other agents but are rather self-generated. That is to say, the unrelated 'One', and its self-identity dissociated from itself, are merely different phases of one and the same reality of the 'One'. Cusanus thinks that the 'One' must know itself, because the 'One' is 'self-identity itself'. However, when self-identity itself [which Cusanus called the 'absolute identity' (*idem absolutum*)] is the state of cessation, it cannot be responsible for its own 'self-identity'. More precisely, absolute self-identity is effective only so long as it is active. Although absolute self-identity (or self-defining activity itself) can be responsible even for its own cessation, nevertheless, in the state of self-cessation, the 'absoluteness' is no longer absolute. This does not imply that the state of self-cessation of absolute self-identity is a higher state than the effective state of absolute self-identity itself, but rather that 'absoluteness' is not absolute when it is in the state of self-cessation. Since absolute self-identity is the ultimate 'one-ness', otherness is only its state of cessation. Thus in order to maintain the absolute 'one-ness' of absolute self-identity, otherness must be included within itself in an unrelated (undistinguished) manner, and therefore two complementary phases of the absolute 'one-ness' are indispensable for maintaining the absolute 'one-ness' of absolute self-identity itself. From this point of view, I am more sympathetic to Proclus' notion of the unrelated 'One' which forms the ultimate 'one-ness' together with its own self-identity dissociated from itself, rather than to Cusanus' notion of the self-related 'One'. A similar difference in opinion occurred concerning the interpretation of the absolute 'one-ness' (*ahadiyah*) of the 'Divine Essence' (*dhat al-wujud*) in Islamic philosophy. The

'Divine Essence' is the reality of Nothingness, yet it embraces two different aspects, namely, 'inside' (batin) which represents the negative aspect of Nothingness or the state of cessation of the 'Divine Essence' itself, and 'outside' (zahir) which represents the causative aspect of Nothingness and generates the 'theophanic Imagination'. The school of 'Daud al Qaisari' (? - 1350) insists that absolute 'one-ness' should be the 'Divine Essence' itself which embraces both 'inside' and 'outside', while the school of 'Abd al-Karim al-Jili' (1365-1428) insists that the ultimate 'Divine Essence' represents only the aspect of 'inside', and that absolute 'one-ness' should therefore be the next level of the 'Divine Essence', namely, the aspect of 'outside' or the causative aspect of Nothingness. (T. Izutsu, Isuramu Tetsugaku no Genzo, pp 197-202.) Concerning the understanding of ultimate 'one-ness', Jung appears to adopt the same attitude as Proclus (and the school of 'Abd al-Karim al-Jili'). This is because, for Jung, absolute 'one-ness' (which is on the far side between Nothingness and totality) represents the related state of the 'pleroma', which bears the characteristic of a coincidence of opposites (that is, unrelated Nothingness and totality) through the participation of 'Abraxas' (as the self-identity of the 'pleroma' dissociated from itself), and which is hierarchically inferior to the unrelated state of the 'pleroma'.

31. Y. Matsuyama, Mutei to Ako Josetsu, pp 45-49, 51-61;

J. Hopkins, Nicholas of Cusa, On God as Not-Other: A Translation and an Appraisal of De Li Non Aliud (Minneapolis: University of Minnesota Press, 1979), pp 140-143:

P 140, "4. If anyone sees that Not-other defines and is the definition which defines all things, he sees that Not-other is not other than every definition and everything defined."

"7. Suppose someone sees how if Not-other were removed, it is not the case that either other or nothing would remain, since Not-other is the Not-being of nothing (*nihil ipsum nihil*). Then he sees that in all things Not-other is all things and in nothing it is nothing."

32. Y. Matsuyama, Mutei to Aku Josetsu, p 46;

"Die Relation des in ihm ununterschiedenen-Unterschiedenen", quoted from W. Beierwaltes' Deus oppositio oppositorum, pp 177 ff.

33. I intend to discuss this process in subsequent chapters, in relation to the later concepts of Jung, but I

will now only emphasise the clear conceptual distinctions of a 'boundarised' field and an 'extended' field of species-specific potential reality. A 'boundarised' field of the species-specific potential reality is a noumenal (potential) form of the body and its conscious field (which is merely a field without conscious contents), peculiar to a given species. On the other hand, an 'extended' field of the species-specific potential reality is a field of the potential substrate as a whole, in which the coordinative centre is the centre common to the 'boundarised' field. Since, in the non-spatial and atemporal potential substrate, all other fields (on which other material objects are based) mutually overlap with this 'boundarised' field, these overlapping fields can be understood as facets of a 'boundarised' field. Thus the principle of 'relatedness', which actualises potential things into the state of parallel psychic and physical events, can actualise them in accordance with the manner of the species-specific potential reality (or the species-specific pattern) participating in it.

34. My exposition of the way in which this motion-pattern of 'Abraxas' exercises its causative pattern, and arranges its activities in causal processes, is based on the Jungian view of the process of generation of numbers (as expounded by von Franz), which I will discuss in Chapter Five.

35. C.G. Jung, VII Sermones ad Mortuos, pp 23-24.

36. S. Gersh, From Iamblichus to Eriugena: An Investigation of the Pre-history and Evolution of the Pseudo-Dionysian Tradition (Leiden: E.J. Brill, 1978), p 21.

37. *ibid*, p 155.

38. *ibid*, p 166.

39. *ibid*.

40. *ibid*, p 156.

41. *ibid*, pp 158-160.

42. *ibid*, p 160.

43. *ibid*, p 161, fn 159.

44. *ibid*.

45. *ibid*, pp 153-156, 160.

46. *ibid*, pp 185-186.

47. *ibid*, p 270.

48. *ibid*.

49. *ibid.*
50. *ibid*, pp 270-271.
51. *ibid*, pp 244-245.
52. *ibid*, p 254.
53. *ibid*, p 257.
54. *ibid.*
55. *ibid*, p 258.
56. *ibid.*
57. *ibid*, p 268.
58. *ibid*, p 269.
59. *ibid.*
60. John the Scot, Periphyseon: On the Division of Nature, The Library of Liberal Arts, trans. M.L. Uhlfelder (Indianapolis: The Bobbs-Merrill Company Inc, 1976), pp 9-10;
- H. Bett, Johannes Scotus Erigena: A Study in Medieval Philosophy (New York: Russell & Russell Inc, 1964), pp 24-25.
61. S. Gersh, From Iamblichus to Eriugena, p 271, fn 56.
62. *ibid*, p 272.
63. *ibid*, pp 272-273;
- H. Bett, Johannes Scotus Erigena, pp 21-22.
64. S. Gersh, From Iamblichus to Eriugena, p 279.
65. The general view regarding the emergence of the fourfold divisions of nature parallels my own view (as discussed earlier in this chapter) regarding the formation of an 'extended' field of the species-specific potential reality, and its polaristic realisation in the form of an image of the material world perceived and the actual materialisation of the world, in a species-specific manner. The notion of the related unitary 'second division' of nature (this phrase is my own), which represents the related state of ultimate divine reality (that is, related Nothingness, or potential reality), can be regarded as a general term for species-specific potential reality, since Eriugena's concern is the general structure of 'creation' rather than an examination of the varieties of species-specific potential reality, and since the varieties of species-specific potential reality result from the endless repetition of the processes involved in the above-mentioned

general view of creation. I will now demonstrate the parallelism between the process of generation of the fourfold divisions of nature and the process of generation of the percipient's body and his conscious field, as described above.

1) When the initial (progressive) theophany is engendered within unrelated divine reality, this related reality is converted to the state of the related unitary 'second division' of nature, in which the 'second division' of nature (as the world of Ideas) and the 'third division' of nature (as the world of Created Things) overlap.

1)' This stage is homologous to the stage in which a progressive causation of the principle of 'relatedness', or 'Abraxas', participates in the human pattern and forms a 'boundarised' field of the human-specific potential reality on which the percipient's body and his conscious field are based. This is the quasi-temporal moment at which an 'extended' field of the human-specific potential reality comes into being, by means of the coordinative centre of a 'boundarised' field.

2) Since the principle of theophany is founded upon antithesis, a revertive theophany occurs simultaneously with an initial progressive theophany, and then the simultaneous occurrence of a progressive and a revertive theophany realises the related unitary 'second division' of nature in the form of the 'second division' and the 'third division' of nature. Since the simultaneous coupling of a progressive and a revertive theophanic process produces movement in opposite directions, this is also the moment at which the departure of the initial theophany (the 'first division' of nature) and the return of this theophany (the 'fourth division' of nature) come into being.

2)' This stage is homologous to the stage in which an 'extended' field of the human-specific potential reality is polaristically actualised in the form of parallel psychic and physical events occurring in the world, namely, the material state of the world and the state of its perceptible reality, and, at this very moment, the antithetical causation of the principle of 'relatedness' (or 'Abraxas') is converted to the percipient's ego-activity.

I have now demonstrated how the fourfold divisions of nature come into being, by comparing the creation theory implicit in Eriugena's writings with my own view of how the material state of the world and its sensible reality (the image perceived) are generated. In doing so, I have divided the process in a somewhat causally-arranged way; in reality, however, the occurrence of each stage is not temporally related to other stages, but rather, all stages occur simultaneously as an eternally-engaged causative pattern of theophany (or the causative pattern of the principle of 'relatedness'). Moreover, since the actualisation of the percipient's ego-activity can be understood as an incessantly-renewed process, generating an

ordered temporal sequence from moment to moment, the process of generation of the fourfold divisions of nature through theophany can also be understood in terms of the creative (causative) pattern of the Godhead (in the form of the theophanic process), recurring continuously in time.

CHAPTER TWO

CHAPTER TWO

THE STRUCTURE OF THE PSYCHE AND ITS RELATIONSHIP TO MATERIAL OBJECTS

Jung defines ego-consciousness as the perceptible or representable psychic phenomena of an individual percipient. Ego-consciousness coincides with the conscious personality of the percipient. However, the ego and consciousness are not identical. Jung identifies consciousness with the relationship between the ego and the psychic contents, the latter including both known (or perceived) and unknown (unperceived and irrepresentable) psychic contents. Jung hypothesises that there is an irrepresentable psychic sphere, which embraces not only the unperceptible and irrepresentable sphere of reality but also perceived reality. Although the hypostatic aspect of such a transcendental reality per se always remains hidden from our knowledge, it is known through its activities, portraying images in the percipient's conscious field. Jung termed such an irrepresentable 'psychic totality' the 'unconscious psyche', and considered the percipient's consciousness to be an effect or realised part within that totality. ¹

According to Jung, the unconscious psyche consists of two different strata. One is the personal unconscious.

This is a superficial layer of the unconscious psyche which is the gathering-place of forgotten contents, subliminal impressions, and perceptions which cannot reach the sphere of consciousness. It also contains contents which have been repressed on account of incompatibility with a conscious attitude. Hence this personal unconscious is a personality of shadow which runs counter to consciousness. It possesses a repressed inferiority - morally, intellectually, and aesthetically. The contents of the personal unconscious are mainly feeling-toned complexes, therefore these complexes constitute a part of the individual aspect of psychic life. ²

The other stratum is the deeper layer of the unconscious psyche, a relatively timeless realm consisting of supra-personal and universal forms. Jung termed this deeper layer the collective unconscious. It does not owe its existence to personal experience and consequently is not a personal acquisition. Its contents are not acquired during an individual's lifetime, have never become conscious, and owe their existence exclusively to heredity. For Jung, no man is born totally new. Just as human physical structure is the outcome of evolution from animals, so human consciousness is an evolutionary result of the unconscious psyche. There were psychic processes and functions long before the existence of human ego-consciousness, so, for each individual, the unfolding of ego-consciousness repeats the stage of development last

reached by the species. The individual psyche contains, unconsciously, the a priori data of ancestral experience. ³

The collective unconscious consists of numerous 'patterns', or 'dispositions', which pre-condition the percipient's image-creating faculties. Jung termed such a priori determinants of images and ideas the 'archetypes'. Just as instincts compel man to a specifically human mode of behaviour, so the archetypes force his way of perception and apprehension in a specifically human manner. But such unconscious a priori data are by no means definite memories acquired by unknown ancestors in the course of evolution. Rather, they are patterns without a definite content. ⁴ The unconscious data are preserved only in the form of 'patterns' of conscious localisation, which the Buddhists call 'Karma'. ⁵ The archetypes, which are typical and universal forms of apprehension, are necessary determinants of all the psychic processes, which manifest their collective patterns in an individual fashion. In other words, the collective pattern of apprehension and behaviour is always manifested through an individual consciousness, therefore it is difficult to prove the existence of the archetypes through the empirical observation of the behaviour and apprehension of individuals, whose filtering disguises such collective forms and patterns and presents them in an individual fashion. Jung, however, finds collective forms within observable phenomena. There is abundant empirical evidence to justify the assumption that

such a priori determinants exist. Jung adduces three main sources of such evidence:

1) The first source is dreams. Dreams are "involuntary and spontaneous products of the unconscious psyche and are therefore a pure product of nature not falsified by any conscious purpose".⁶ Yet certain motifs which sometimes appear in dreams are identical to mythological motifs which could not possibly be known to the dreamer. This parallelism between dream-images and mythological motifs is not significant unless the dream-images have the same functional meaning as the mythological motifs. Indeed, Jung finds many cases of pure-bred Negroes living in the southern United States whose dream images coincide with motifs in Greek mythology, even though they had absolutely no knowledge of Greek mythology.

2) The second source of evidence is a technique known as "active imagination". This means, for Jung, a sequence or concomitance of fantasies produced by deliberate concentration. Dreams and fantasies are often correlated, and dreams often contain fantasies which, as it were, hope to become conscious. Jung found that "the existence of unrealised, unconscious fantasies increases the frequency and intensity of dreams", and that "when these fantasies are made conscious, the dreams change their character and become weaker and less frequent",⁷ therefore both dreams and fantasies are derived from the same source, namely, the unconscious psyche. Although the sources of dreams and

fantasies are often repressed personal complexes, some of these unconscious fantasies show parallelism with archetypal images and mythological motifs.

3) The third source of evidence for the existence of a priori determinants is to be found in the delusions of paranoiacs, the fantasies observed in trance-states, and the dreams of early childhood. Some of the symbols which appear in such cases show parallels with mythological and religious symbols. Jung confesses that it is not an easy task to show the identity of the functional meaning of an individual symbol with the apparently parallel mythological symbol. Nevertheless, he gives us an outstanding example in the case of a paranoid schizophrenic, who had been his patient for many years. This patient wagged his head, blinked into the sun, and said: "Surely you see the sun's penis - when I move my head to and fro, it moves too, and that is where the wind comes from".⁸ Then about five years later, after the publication of a book dealing with a Greek papyrus, Jung discovered that his patient's vision was identical to certain parts of the mithraic ritual.

However, the unconscious brings into our ephemeral consciousness not only the reproduction of the remote past but also the creation of the remote future: that is to say, the collective unconscious has an antithetical Janus-face. On one face, its contents (the archetypes) point back to the remotest past as an historical regression, while, on the other, they anticipate the future. That is why it is often

difficult to decide whether a spontaneous manifestation of an unconscious content (an archetype) should be interpreted as an historical effect or as an anticipatory aim. Jung considered that, if the deepest groundplan in an individual's unconscious situation is known, then a man's fate can, to a large extent, be predicted. ⁹

The unconscious represents totality and includes past, present, and future events. It is a timeless realm or, empirically speaking, a relatively timeless realm of all that the empirical world has, does, or will contain in the form of archetypes. This is the reason why Jung became interested in the earliest dreams of children. Since the stratum of the collective unconscious is relatively timeless, a childhood dream often contains the child's fate. This is just like the seed of the 'tree of life': if one looks into a child's earliest dreams, one can predict the future of the seed of a life which will eventually become a full-grown tree. So the future and the preconscious past are both present in the unconscious. However, we have difficulty in interpreting and making conscious our unconscious fate, since our conscious processes are time-bound and follow one another on the basis of causality. Therefore a conscious experience may take a very long time to be realised. However, unconscious predestination is not a one-hundred-per-cent authentic fate, but merely a 'possibility' or 'probability'. Since the pre-existent 'patterns' are not actual realities but mere probabilities,

the future only takes on a definite shape as a result of the combination of these pre-existent 'patterns'. 10

Although the archetypes are active 'dispositions' which influence our ideas, feelings, and behaviour, they are not determined with regard to their contents; rather they are determined, to a limited degree, with regard to their form. Jung illustrates the distinction between a noumenal 'archetype per se' and a phenomenal 'archetypal image', the latter always being manifested in an individual conscious field in the following way:

"Again and again I encounter the mistaken notion that an archetype is determined in regard to its content, in other words, that it is a kind of unconscious idea (if such an expression be admissible). It is necessary to point out once more that archetypes are not determined as regards their content, but only as regards their form, and then only to a very limited degree. A primordial image is determined as to its content only when it has become conscious and is therefore filled out with the material of conscious experience. Its form, however, as I have explained elsewhere, might perhaps be compared to the axial system of a crystal, which, as it were, performs the crystalline structure in the mother liquid, although it has no material existence of its own. This first appears according to the specific way in which the ions and molecules aggregate. The archetype in itself is empty and purely formal, nothing but a *facultas praeformandi*, a possibility of representation which is given a priori. The representations themselves are not inherited, only the forms, and in that respect they correspond in every way to the instincts, which are also determined in form only. The existence of the instincts can no more be proved than the existence of the archetypes, so long as they do not manifest themselves concretely. With regard to the definiteness of the form, our comparison with the crystal is illuminating inasmuch as the axial system determines only the stereometric structure but not the concrete form of the individual crystal. This may be either large or small, and it may vary endlessly by reason of the different size of its planes or by the growing together of two crystals. The only thing that remains constant is the axial system, or rather, the invariable geometric proportions underlying it. The

same is true of the archetype. In principle, it can be named and has an invariable nucleus of meaning - but always only in principle, never as regards its concrete manifestation." ¹¹

Since the archetypes strive toward the formation of images in relation to particular external situations, they seem to possess their own purposefulness. A problem now arises as to whether the unconscious process must inevitably have a subject in order for there to be an unconscious act of will, and whether, if unconscious acts of volition are possible, they must possess an energy which enables them to achieve consciousness. The latter consists in the unconscious process being represented to a subliminal subject who possesses a volition which determines its orientation. This process must possess sufficient energy to achieve consciousness. But the unconscious process does not go right over the threshold of consciousness and become perceptible to the ego; it seems rather to remain suspended in the quasi-conscious state. This quasi-conscious subject does not push over the threshold and articulate with ego-consciousness. Therefore this quasi-consciousness can be regarded as part of the personality, which relates to ego-consciousness but is at the same time dissociated from it. ¹² There are two reasons for the dissociation:

- 1) The first is that there is a layer of the personal unconscious, the contents of which can be called subliminal, since every psychic content must possess energy in order to become conscious. If the intrinsic energy of a psychic content is too weak to become conscious, or if it becomes

conscious but its energy is too weak to maintain it in the field of consciousness, then such a content easily disappears below the threshold of consciousness. Therefore this layer is a kind of receptacle of all lost memories and psychic contents which are still too weak to become conscious. These subliminal impressions and perceptions are products of an unconscious associative activity which gives rise to dreams. ¹³

There is also some intentional repression of painful thoughts and feelings below the threshold of consciousness. A feeling-toned train of thought can disappear from the conscious mind without ceasing to exist. On the contrary, it still has sufficient energy to rise up into the conscious world of associations. In other words, a feeling-toned memory complex, though not present in consciousness, can exert an influence from the unconscious realm. There are many cases of memory images, which cannot be related to the present thought process but which enter into the present succession of thoughts. Jung called this type of memory image a 'cryptamnesia'. ¹⁴ In fact, "our consciousness fairly swarms with strange intruders of this kind" ¹⁵ from the unconscious. Jung says: "Every day innumerable associations enter the luminous circle of consciousness, appearing in consciousness in a complicated way, and we would question them in vain for a more specific account of their origins". ¹⁶ Conscious phenomena are, in fact, "only a very small part of our total psyche. By far the greater part of the psychic elements in us are unconscious. Our

consciousness therefore finds itself in a rather precarious position with regard to automatic movements of the unconscious which are independent of our will". ¹⁷ A fragment (memory image) from the past is incorporated and assimilated into the momentary psychic process by the memory association process, a 'cryptamnesia'. Jung goes on to say that "the unconscious can perceive, and associate autonomously, and the trouble is that only those associations which have once passed through our conscious minds have the quality of being known, and many of them can fall into oblivion so completely that they lose any such quality. Our unconscious must therefore harbour an immense number of psychic complexes which would astonish us by their strangeness". ¹⁸ The inhibitions imposed by our waking consciousness protect us from invasions of this kind. But in dreams, when the degree of intensity of consciousness declines, psychic processes from the unconscious can play games of dramatic visualisation by piecing together various memory fragments.

2) The second reason is that the quasi-conscious subject consists essentially of a process that never entered into consciousness. It owes its existence not to repression, but to processes originating from the deepest layer of the unconscious psyche, and therefore it is located in the collective unconscious. The latter is a psychic sphere which cannot be directly perceived or represented, unlike perceptible psychic phenomena or consciousness. ¹⁹

Jung called the collective unconscious 'psychoid' or 'quasi-psychic', because of its irrepresentable and unperceptible nature. 'Psychoid' is an adjectival notion and indicates that the collective unconscious has both a psychic and a non-psychic aspect. In other words, Jung does not regard the collective unconscious as purely psychic, but sees it rather as a psyche-matter continuum, in which substrate the percipient's physical and psychic entities mutually overlap. The new characterisation of the collective unconscious as 'psychoid' suggests that there is an intermediate reality in which 'psyche' and 'matter' interchange their qualities. ²⁰

For Jung, there seems to be a lower as well as an upper threshold for psychic events, and consciousness may be compared with the perceptible scale of sound or light. He writes: "For example, the sound frequencies perceptible to the human ear range from 20 to 20 000 vibrations per second, the wavelengths of light visible to the eye range from 2200 to 3900 angstrom units". ²¹ In that sense, this analogy is, for Jung, quite justified if there are psychoid processes at both ends of the psychic scale. If the personal unconscious is postulated as a lower and secondary consciousness, then the collective unconscious will be seen as quasi-psychic processes which go far beyond the distinction between 'upper' and 'lower' consciousness. These quasi-psychic processes coexisting with consciousness embrace all psychic activity, including consciousness, "even if no more than the perceptions taking place in such a

second psychic system were carried over into ego-consciousness".²² Ego-consciousness is, therefore, only a part of such quasi-psychic processes. In this sense, the quasi-psychic process of the secondary subject in the collective unconscious embraces all psychic and non-psychic processes of the percipient, and regulates all the psychic and physical processes of the percipient.

Ego-consciousness, then, signifies the perceptible and representable phenomena of the individual percipient, and coincides with the conscious personality of the percipient. The ego, the conscious subject, is the coordinative centre of a field of the percipient's consciousness. However, it is not the centre of the percipient's personality. Since the further expansion of ego-consciousness is possible by integration of the unconscious contents, the ego is by no means the coordinative centre of a psychic field, since it consists of the sum of representable and irrepresentable conscious and unconscious material. Jung called this coordinative centre of the field of 'psychic totality', the 'self'.²³ The self is the coordinative 'subject' of the collective unconscious. This means that the self is, strictly speaking, the coordinative 'subject' of all 'psychic' and 'non-psychic' processes constituting the collective unconscious, and it regulates the arrangements or configurations of the archetypes within the unconscious substrate. Since, in the psychoid realm of the unconscious substrate, each archetype overlaps numerous archetypes constituting the collective unconscious, the noumenal

'archetype per se' is equivalent to the collective unconscious as a whole, on which the percipient's psychic and physical processes are based. ²⁴ Since the noumenal 'archetype per se' represents the noumenal form of the percipient's human-specific psychic activity and physical structure, comprising the human-specific archetypal orderedness (in terms of the number of archetypes and their constitution), I call this noumenal 'archetype per se' the human-specific collective unconscious, although Jung never classified the varieties of the collective unconscious. This is because Jung did not venture to assume the collective unconscious to be the noumenal form of both the percipient's psychic activity and his physical process, even though he regarded the collective unconscious as the noumenal form of the percipient's psychic activity, and even though he assumed that the collective unconscious comprises not only the psychic but also the non-psychic (material) process. This attitude of Jung leads to a failure on his part to recognise the collective unconscious as a dynamic psychoid field of the human-specific collective unconscious (on which the percipient is based), which, however, overlaps all other psychoid fields in the unconscious substrate. For, even though Jung discusses the arrangements of the archetypes through the coordinative centre of the collective unconscious (that is, the self), he seems to have the idea of a psychoid field at the back of his mind. I will now attempt to give shape to the structure constituting the unconscious (noumenal) reality, which Jung left ambiguous.

Jung maintains that the noumenal 'archetype per se' or the (human-specific) collective unconscious, in which numerous archetypes mutually overlap, cannot be known directly unless these facets are manifested in phenomenal forms, such as images. These images result from the arrangements of the configurations of the archetypes coordinated by the causation of the self, since the causation of the self is the noumenal form of the percipient's ego-activity. However, Jung does hold that the images of the archetypes are determined by a given conscious situation of the percipient. In other words, the archetypes are interwoven with concrete experiences (of external material objects) and take the form of parallel images which are related to external objects through the percipient's conscious experiences. ²⁵ Yet the archetypes, that is, the archetypal structures which constitute the (human-specific) collective unconscious, are, for Jung, only preconditions for images of the external objects which are perceived by the percipient in a specifically human manner, and not the noumenal forms of external (material) objects.

However, the idea that the noumenal existence of each external (material) object is founded upon its own psychoid field of the (species-specific) collective unconscious is implicit in Jung's characterisation of the (human-specific) collective unconscious, in which the percipient's psychic and physical processes overlap. Although Jung never explicitly discussed the idea that each percipient is correlated with each field of the (human-specific)

collective unconscious, nevertheless, if the (human-specific) collective unconscious possesses its own coordinative centre (that is, the self), then the idea that the (human-specific) collective unconscious constitutes numerous fields, whose individual coordinative centres are correlated with each percipient, becomes discernible. Von Franz conceived the collective unconscious as a field of psychic energy, the excited points of which are the archetypes. ²⁶ This interpretation, although argued from a purely psychological point of view like that of Jung, leads basically to the same view as my own: that a psychoid field of the (human-specific) collective unconscious is the noumenal form of the percipient's psychic activity and his physical process. If this interpretation of mine is correct, then each percipient's body and his conscious field are the polaristically realised forms of each psychoid field of the human-specific collective unconscious. From this conclusion, it is further possible to deduce my view that each field of the species-specific collective unconscious is the noumenal existence of each external (material) object.

As I have already mentioned, Jung maintains that the archetypes take definite forms (namely, images) through their projection on to external objects, and that this is a borderline phenomenon between the percipient's consciousness and the unconscious. However, the realisation of any distinctions (for example, internal versus external) represents the state in which spatial and temporal relations have emerged, even if they are not fully realised. That is

to say, at this stage, otherness has emerged from the state of sameness, even if the causation of the self has not been fully converted to the percipient's ego-activity. Accordingly, at this quasi-temporal moment, there is still no clear distinction between 'internal' and 'external', or between 'psychic' and 'physical', since the percipient's conscious reflection has not yet been realised, and therefore the so-called external material objects have not yet possessed their 'objective' forms, but rather remain in noumenal forms (namely, psychoid fields of the species-specific collective unconscious), and overlap a psychoid field (on which the percipient is based) in the unconscious substrate. Accordingly, psychoid fields on which external material objects are based may also be regarded as facets of the percipient's 'extended' psychoid field, even though the percipient's psychoid field possesses its own human-specific boundary. Thereby, psychoid fields on which material objects are based can be regarded as the 'archetypes' as well as facets of the percipient's 'extended' psychoid field.

Unfortunately, Jung (and many of his commentators) failed to distinguish the percipient's own psychoid field of the human-specific collective unconscious (on which his body is based) from psychoid fields of the species-specific collective unconscious (on which other material objects are based), even though all fields of the collective unconscious mutually overlap in the unconscious substrate. As a result of this failure, Jung appears to create a confusion between

the 'archetype' as a facet of the percipient's 'boundarised' psychoid field and the 'archetype' as the noumenal reality of another material object. In order to examine the exact nature of the archetypal configurations occurring in the unconscious substrate, it is necessary to distinguish the archetypal configurations of the facets of the percipient's 'boundarised' psychoid field of the human-specific collective unconscious from the archetypal configurations of the noumenal realities of material objects (namely, the constellations of psychoid fields of the species-specific collective unconscious), both of which are regulated by the causation of the self, which is the coordinative subject of the percipient's 'extended' psychoid field. I will begin by discussing the archetypal configurations of the facets of the percipient's 'boundarised' psychoid field.

The archetypal configurations of the facets of the percipient's 'boundarised' psychoid field of the human-specific collective unconscious represent the arrangements of archetypes constituting the percipient's 'boundarised' psychoid field in the form of sets. This concerns the abstraction of conceptual entities which are independent of the constellations of the noumenal realities of material objects (namely, other 'boundarised' psychoid fields). In the unconscious substrate, every archetype (that is, every facet of the percipient's 'boundarised' psychoid field) overlaps all the other archetypes constituting the percipient's 'boundarised' psychoid field of the human-specific collective unconscious. Therefore the

participation of a differently-arranged set of patterns ²⁷ in each 'archetype' distinguishes one 'archetype' from another 'archetype'. Yet a particular set of patterns participating in the 'archetype' is known only from an effect. When the percipient becomes conscious of a particular image (which is different from the perception of the image of an external object), a set of patterns which participate in the 'archetype' will be abstracted.

In the case of the perception of an image of a material object, the percipient's 'extended' psychoid field coordinates the constellation of a particular 'boundarised' psychoid field, or the 'archetype per se', on which a material object is based. This psychoid field of a material object participates in a set of patterns (or the compound pattern), which constitutes the archetypal form of the psychic and physical structure of that material object. However, the image of a material object, namely, the image of the psychoid field on which that material object is based, is perceived by the percipient in a specifically human manner. This human-specific way of creating an image is due to a specifically-arranged human-specific number of patterns constituting the percipient's 'boundarised' psychoid field (which may be called the archetypal orderedness constituting the human-specific collective unconscious). However, the perceived image of a material object and the phenomenal state of that object always coincide. Thus when the percipient's 'extended' psychoid field coordinates a psychoid field (which is the noumenal

form of a material object), I assume that this psychoid field is not only perceived but also materialised in a specifically human manner. There are two reasons for this assumption.

First, in the unconscious substrate there are no divisions between 'external' and 'internal', or between 'subject' and 'object', and so forth, therefore the percipient's 'boundarised' psychoid field and other 'boundarised' psychoid fields (on which material objects are based) may be regarded as facets of the percipient's 'extended' psychoid field, namely, the archetypes - the percipient's 'boundarised' psychoid field being the coordinative centre of this 'extended' psychoid field. Since Jung holds that the archetypes take the form of parallel images which are related to external objects, the distinction between 'external' and 'internal', or 'psychic' and 'material', come into being simultaneously with the awareness of the percipient's ego, that is, at the moment when the causation of the self (which is the coordinative subject of the percipient's 'extended' psychoid field) is converted to the percipient's ego-activity. Accordingly, when the causation of the self coordinates a psychoid field (on which a material object is based) as the archetype, this psychoid field seems to assume material form and also to be perceived in a specifically human manner.

Secondly, the causation of the self is the coordinative subject not only of the percipient's 'boundarised' psychoid

field but also of other 'boundarised' psychoid fields. The causation of the self, or the self in its causative aspect, represents functional totality, which never opposes anything; therefore it is regarded as the principle of 'relatedness'. ²⁸ Hence the causation of the self is regarded as self-defining activity, generating its own hypostatic aspects from the unrelated state of Nothingness, and converting its causation to the self-identity of all hypostases (namely, ego-activity). The static states of these hypostatic aspects of the self represent varieties of the pattern which have been acquired through the repetition of the causation of the self actualising its own internal structure, since the repetition of the causation of the self differentiates its own internal structural pattern, which is originally the mere causative pattern of the self. This means that, in the primordial stage, the causative (motion) pattern of the self is equivalent to the internal structure of the self, and this primordial internal structure or causative pattern of the self is the simplest pattern. Accordingly, the generation of a dynamic hypostatic aspect of the self means that the causative pattern of the self participates in a variety of the internal structure of the self (namely, the compound pattern), ²⁹ thus forming a psychoid field of the species-specific collective unconscious. As shown above, the causation of the self is, so to speak, the world-creating divinity which is incarnated first into the coordinative subject of every 'boundarised' psychoid field and secondly into the ego-activity of every creature. It seems to create different varieties of the

actual world in accordance with the degree of differentiation of its internal structure (that is, the pattern). This means that the causation of the self actualises noumenal forms of material events (namely, 'boundarised' psychoid fields of the species-specific collective unconscious) through each 'extended' psychoid field, generating a coordinative locus through which the actual world is created in accordance with the pattern (the internal structure of the self) participating in it. Following on from the above two reasons, I assume that when the percipient's 'extended' psychoid field coordinates a 'boundarised' psychoid field, which is the noumenal form of a material event, the latter psychoid field is not only perceived but also materialised in a specifically human manner. I will return to this assumption later in this chapter.

I will now introduce my own model, which supplements the view of Jung as elucidated up to this point, to show how a 'boundarised' psychoid field of the human-specific collective unconscious is generated simultaneously with its phenomenal forms, namely, the percipient's body and his conscious field, from moment to moment. I believe that this model will help us to understand an otherwise insufficient structuralisation of unconscious reality, and give shape to the special modalities between the collective unconscious and its phenomenal effects.

If the static archetypal structure is dissected from a 'boundarised' psychoid field of the human-specific collective unconscious, the human pattern and the dynamic causation of the self become unfolded. The human pattern represents the human-specific internal structure of the self, comprising hierarchically-arranged classes of the compound pattern (or hierarchically-arranged sets of the simplest patterns), reached at the level of the human species. This means that the self in its hypostatic aspect - which, as discussed in Chapter One, I conceive as Nothingness (in which the causation of the self, or functional totality - which is the principle of 'relatedness' - interpenetrates in a static manner), and which Jung called the 'pleroma', has acquired numerous varieties of internal structure reached at the level of the species. The human pattern is one such variety of internal structure of the self. When the dynamic causation of the self participates in the human pattern, on which the percipient is based, a 'boundarised' psychoid field of the human-specific collective unconscious is generated from the static state of the human-specific collective unconscious (namely, the human pattern). However, since the dynamic causation of the self is the antithetical causation, in which a progressive causation (which departs from itself) and a revertive causation (which returns to itself) are simultaneously coupled, ³⁰ such a generated psychoid field is simultaneously reverted upon its original state of the human pattern. Since the actual realisation of the percipient's body and his conscious field results not from a

progressive but from a revertive causation, a progressive causation of the self generates a 'boundarised' psychoid field of the human-specific collective unconscious, which is the potential form of both the percipient's body and his conscious field, and which overlaps all other psychoid fields, constituting an 'extended' psychoid field of the human-specific collective unconscious (namely, the potential background of the sensible universe); and a simultaneously-occurring revertive causation of the self actualises a 'boundarised' psychoid field (or the psychoid 'archetype per se', which is the coordinative centre of the 'extended' psychoid field) in the form of the percipient's body and his conscious field. When the percipient's 'boundarised' psychic field is formed through a progressive causation, a psychoid process (in which psychic and physical processes mutually interpenetrate) first moves in accordance with the archetypal orderedness constituting the percipient's 'boundarised' psychoid field, and this process continues to the 'extended' psychoid field, coordinating the constellations of other psychoid fields. In order to describe this psychoid process, I will provisionally divide this psychoid field into a psychic and a physical field of the human-specific collective unconscious (although these fields mutually overlap) in the unconscious (potential) substrate, so that, through the simultaneous occurrence of a progressive and a revertive causation of the self, the process of these fields will be symmetrically actualised. Since, in a non-spatial and atemporal substrate, there are no divisions between 'psychic' and 'physical', or between 'a

part' and 'the whole', this psychic process extends its coordinative activity to its 'extended' psychoid field, and actualises its field-arrangements symmetrically into a psychically-superimposed form of the 'extended' psychoid field (that is, the percipient's conscious scope) and the material world. In this actualisation, the percipient's 'boundarised' psychoid field is always symmetrically actualised in the form of the percipient's body and its self-mirroring, which I assume to be the percipient's conscious field (and which may presumably relate to the physiological process of the percipient's brain-cells), even though the percipient's conscious scope, with respect to his sense organs, can extend to the above-mentioned 'extended' psychoid field. This is the moment at which the antithetical causation of the self is converted to the percipient's ego-activity, and at which the psychically-superimposed forms of the field-arrangements created by the percipient's 'extended' psychoid field become conscious images appearing in his conscious field.

I will now discuss the mutual interaction between an 'extended' psychic field and a physical field of the human-specific collective unconscious. Every phenomenon (whether psychic or physical) which occurs to an individual is based upon the psychoid energetic process, and this dynamic process is deeply based, on the one hand, on the archetypal orderedness which constitutes the percipient's 'boundarised' psychoid field, and, on the other, on the constellations of other 'boundarised' psychoid fields on which material

objects are based. Jung referred to the dynamic process occurring in an 'extended' psychoid field of the human-specific collective unconscious, which moves in accordance with the archetypal orderedness of the percipient's 'boundarised' psychoid field and with the constellations of other 'boundarised' psychoid fields, as 'spirit'. Before continuing my structuralisation of the dynamic relationships and special modalities which comprise unconscious (potential) reality, I will discuss how an 'extended' psychic and physical field of the human-specific collective unconscious in the unconscious substrate overlap - using Jung's own psychologically-oriented language.

Jung pointed out that, for the primitive, spirit was experienced as external to man and was originally felt as an invisible, breath-like 'presence', ³¹ "whereas historically, the trend has been towards locating it in man's consciousness". ³² Jung writes:

"The primitive mentality finds it quite natural to personify the invisible presence as a ghost or demon. The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. The view that the psyche is a spirit is implicit in this. When therefore something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit. But if anything psychic happens which seems strange to him, then it is somebody else's spirit, and it may be causing a possession". ³³

The latter case of a psychic event happening to an individual is the spontaneous manifestation of an unintegrated psychic content from the unconscious. The

phenomenon of spirit is here equivalent to the experience of an archetype. When the archetypes appear at the threshold of consciousness, they are experienced as having a distinctly numinous character which can only be described as 'spiritual'. The archetypes also appear in the form of spirit in dreams, myths, and fairytales. Jung therefore defines spirit as the dynamic aspect of the unconscious. This is because the phenomenon of spirit has three main characteristics: first, spontaneous motion and activity; secondly, the spontaneous capacity to produce images and sudden thoughts independently of sensory stimuli; and thirdly, the tendency to manipulate such spontaneously-manifested images and sudden thoughts in a meaningful way. ³⁴ Dreams are good empirical evidence for the phenomena of spirit. Dream-images, which are composed of memories, repressed ideas, and other psychic contents from unknown sources, are very often extremely foreign to the conscious mind. However, the composition of images sometimes turns out to be a very meaningful statement about inner psychic situations pertaining to the percipient, and may sometimes even be a prophecy of future events. Spirit is, therefore, "a principle of spontaneous psychic motion which produces and orders symbolic images freely and in accordance with its own law". ³⁵

Since the archetypes have, at root, a psychoid nature, they are not known directly. Their existence is known from their effects, which emerge into consciousness as images and ideas. The same is true of instincts. These also are not

known directly, yet their existence is known from phenomena such as natural impulses toward certain activities, expressed as patterns of behaviour closely related to the nature of the physiological organism. Like the archetypes, instincts show typical modes of action and reaction which motivate psychic events and which are collective, that is, common to all species. ³⁶ The driving nature of instinct is unconscious, since it is free from the control of ego-consciousness, yet it possesses an inherent goal which is "a natural inclination towards the objects fitting for them". ³⁷ The archetypes also "intervene in the shaping of conscious contents by regulating, modifying, and motivating them; they act like the instincts". ³⁸

Jung therefore assumes that the instincts, like the archetypes, originate from the psychoid realm of the collective unconscious. Although both the archetypes and the instincts are similar in their unconscious patterns, they are different in their functions. The archetypes are typical modes of apprehension in relation to conscious (psychic) situations, while the instincts are natural impulses which are typical modes of action and reaction in relation to biological (physiological) situations. ³⁹ However, they are interrelated in the following way:

All unconscious functionings have the automatic character of instincts, which are always coming into collision by means of their compulsiveness. As against this compulsiveness, ego-consciousness enables the individual to

adapt in an orderly way and to check the instinctual drive. What, then, is the factor in the unconscious which determines the form and direction of instinct? For Jung, it is the archetype. In the unconscious, there is no ego-conscious subject which checks instincts, so the archetypes display similar tendencies to the ego-conscious subject and hold the instinctual drives in check by their a priori formal 'patterns'. ⁴⁰ Jung asserts that the archetype is, by virtue of its regulatory tendency, an 'intellectual substitute for instinct', which functions as a goal-oriented trend. ⁴¹ In spite of the similarity between archetype and instinct, the archetype represents the 'spiritual' element, because it tends toward order in accordance with its own laws. The archetype is endowed with the function of *spiritus rector*, checking instinct and focussing the conscious contents in a typical mode of apprehension.

In this setting, the archetype as regulator, and instinct as blind compulsiveness, appear to be polar opposites. Jung, however, stresses that "True opposites are never incommensurable, if they were they could never unite. All contrariety notwithstanding, they show a constant propensity to union". ⁴² Opposites maintain a bond which confers complementarity, since neither is an epiphenomenon of the other. However, in the non-spatial and atemporal realm, there seem to be no dichotomies to distinguish one 'opposite' from another. All pairs of opposites are realised only at the conscious level. In what way, therefore, do latent opposites become fully distinguished?

Since the archetype is an unconscious content, the unconscious apprehension of the archetype would appear not to be possible; for if the archetype can regulate and check instinct, it must possess a conscious subject, otherwise the idea of the unconscious apprehension of the archetype would be contradictory. I will now bring these problems into focus.

For Jung, the psyche is made up of processes whose energy springs from the equilibration of all kinds of opposites. Yet the most predominant opposites are spirit and instinct. Accordingly, within each psychic process, there is always a balance between the archetypal (spiritual) and instinctual components. So regarded, the archetype and instinct are complementary opposites of one and the same psychoid process, maintaining 'energy' which then becomes available to the entire range of psychic processes. ⁴³

Jung employs the simile of the spectrum in order to elucidate the relation between the archetype and the instinct. "The dynamism of instinct is lodged as it were in the infra-red part of the spectrum, whereas the instinctual image lies in the ultra-violet part". ⁴⁴ The archetype or spirit can be regarded as blue, but the spiritual blue is contaminated with the physiological instinct, red, and therefore appears to be violet. ⁴⁵ In colour symbolism, violet signifies a paradoxical quality. The realisation and assimilation of instinct never takes place at the red end, but only through the integration of the archetypal

representation, which relates to an aspect of instinct and evokes the dynamism of instinct. ⁴⁶

Instinct has two different aspects: one is a physiological dynamism; the other is a multitude of forms which enter into consciousness as archetypal representations (images), whereas the physiological aspect of instinct is transformed into spiritual passion. According to Jung, "the instinctual image is to be located not at the red end but at the violet end of the colour band". ⁴⁷ The archetype is a formative principle of the instinctual dynamic processes and their meaning. Therefore the archetype as an image of instinct is a spiritual goal. But the archetype belongs to the ultra-violet end of the psychic spectrum. When it is represented to the consciousness of the percipient, it is no longer an unconscious content (namely, the state in which a certain number of 'archetypes per se' overlap) but already a conscious content, therefore its nature has changed. A conscious content belongs to the phenomenal world and must be distinguished from the pre-mathematical nature of the 'archetype per se', or a psychoid field in which archetypes, without definite forms, mutually overlap. ⁴⁸

The 'position' of the archetype, therefore, cannot be confined to the psychic (spiritual) sphere, since its psychoid nature forms a bridge with matter. On the other hand, the 'position' of physiological instinct is not only rooted in the stuff of organic matter but is also united with the psychic aspect of the psychoid nature of the

archetype. It should be noted that the 'archetype', in terms of its psychoid nature (the 'archetype per se'), is a totality in which two opposites, the spiritual and the material, are united. Only when the 'archetype per se' becomes phenomenal are spirit and matter distinguished. When the archetype becomes a conscious image, it is already differentiated from its psychoid nature and appears as a mathematical structure consisting of pairs of opposites. This is why the archetypal conceptions (ie, images and ideas) of spirit and the instinctual perception of organic matter (that is, unconscious actions related to the body) confront one another at the conscious level, even though spirit and instinct have a common root. However, such confrontation is necessary, since only the confrontation of opposites can generate sufficient energy to maintain both the conscious and the unconscious processes (or the spiritual and the physical processes). In this way, the disposable energy of consciousness (and of the body) seems capable of maintaining the entire range of unconscious psychoid processes. 49

I have already noted that the unconscious apprehension of the archetypes is impossible unless the archetype possesses its own conscious subject. Since the psychoid aspect of the archetype is an irrepresentable psychic and material unity, there seems to be a possibility of the existence of a conscious subject of the archetype within the psychoid sphere, and this conscious subject may be conscious/unconscious totality. Since the mirror-

symmetrical relationships of the psyche are the antithesis of matter and spirit and of ego-conscious and the unconscious, and since the psychoid sphere of the archetype is the unity of the matter/spirit antithesis, this realm may also be the unity between ego-consciousness and the unconscious. The conscious subject of the unconscious apprehension of the archetype, then, seems to be the coordinative subject of the entire psychic process, that is, the (human-specific) collective unconscious. Moreover, since the disposable energy of ego-consciousness (and of the body) is able to maintain all the unconscious psychoid processes, a conscious subject of the archetype may be related to the percipient's ego-consciousness (and the percipient's physiological process) in terms of energy. More precisely, the conscious subject of the self is the percipient's ego-consciousness, since the self embraces all psychic processes. In order to maintain this assumption, it is necessary to discuss the psyche as a whole in terms of energy.

For Jung, the psyche is made up of energetic relations, and psychic processes stand in some kind of energy-relation to the physiological substrate. Jung distinguishes the psyche from the substratum of instinct, which is found at the bottom of the psyche, and he also draws a similar distinction at the top. The increasing freedom from mere instinctual drive, write Jung, "will ultimately reach a point at which the intrinsic energy of the function ceases altogether to be orientated by instinct in the original

sense, and attains a so-called 'spiritual' form".⁵⁰ In this sense, the motivation of will is originally the biological (physiological) instinct, just as in its lower reach the psyche loses its character in the organic material substrate, while at the upper limit of the psyche, the instincts lose their influence as movers of the will. In the psychic sphere, the will influences the function as a form of energy which possesses a power to overcome another form of energy, namely, physical energy. The psychic sphere signifies the freedom of the will, which presupposes a choosing subject who envisages different possibilities. If one restricts the notion of the psyche to acts of the will, the psyche then becomes a modifying function of blind instinct, which is a cause of volitional acts. In this sense, the psychic sphere seems to be equivalent to consciousness. This is a rather contradictory conclusion, since the psyche includes not only consciousness but also the unconscious. The question then arises as to whether the percipient's ego-consciousness is the ordering subject of the psyche as a whole, that is, of both consciousness and the unconscious.⁵¹

For Jung, an unconscious process which does not have a choosing subject cannot simply be contrasted with a conscious process in which there is a choosing subject, ie, the ego. This is because the unconscious process is founded upon psychoid processes which are not capable of being perceived by consciousness directly, so that consciousness has only indirect knowledge of their existence through their

effects, namely, images. Jung assures us that there exist unconscious ideas and volitional acts which are akin to conscious processes. He writes: "In the psychic sphere, the compulsive pattern of behaviour gives way to variations of behaviour which are conditioned by experience and by volitional acts, that is, by conscious processes. With respect to the psychoid, reflex-instinctual state, therefore, the psyche implies a loosening of bonds and a steady recession of mechanical processes in favour of 'selected' modifications. The selective activity takes place partly inside consciousness and partly outside it, that is, without reference to the conscious ego, and hence unconsciously. In the latter case, the process is quasi-conscious, as it were 'represented' and conscious", ⁵² while in the instinctual sphere, such a quasi-conscious process retires into the background of the psychoid sphere.

In this sense, it is well-nigh impossible to make a clear demarcation between consciousness and quasi-consciousness, since conscious contents are very often simultaneously conscious and unconscious, that is, "conscious under one aspect and unconscious under another". ⁵³ The same is true of the clear distinction between the archetype and instinct. "The existence of instinct is conditioned by its image, which is the activity of the archetype, while the activity of the archetype is conditioned by the fact that an instinct of corresponding pattern initiates and makes it possible". ⁵⁴

As a biological being, man has no freedom of will, and is constrained to act in a human way and to fulfil his patterns of behaviour. The patterns of behaviour are, for Jung, "the ever-present and biologically necessary regulator of the instinctual sphere, whose range of action covers the whole realm of the psyche and only loses its absoluteness when limited by the relative freedom of the will". ⁵⁵ The will or volitional act, however, is primarily a 'disposable energy' of ego-consciousness, which strives and adapts to the given a priori pattern of apprehension, namely, the archetype. Jung therefore asserts that the image represents the meaning of instinct. ⁵⁶ Instinct, as the dynamic manifestation of the archetypal structure of the (human-specific) collective unconscious, and the archetype (spirit) as the a priori pattern of instinctual behaviour, complement each other and form an image within consciousness. Therefore the formation of an image is the goal of the instinctual drive, and "the image is the instinct's perception of itself". ⁵⁷ Jung says that "image and meaning are identical and the pattern needs no interpretation, it portrays its own meaning". ⁵⁸ Image alone can bridge opposites.

Therefore unconscious apprehension is, for Jung, the spontaneous portrayal of image. The unconscious apprehension of the archetype can therefore be regarded as another ordering subject in the unconscious. This is because the spontaneous portrayal of image is a new creation occurring in the percipient's conscious field, and its cause

cannot be confined to the conscious subject, the ego. In other words, conscious apprehension is founded upon unconscious apprehension, and is an effect of the psychoid processes of the archetype, regulated by the causation of the self. From this point of view, the ego-conscious 'subject' is merely a self-limitation of this real 'subject' of the unconscious apprehension, by virtue of being assimilated into the percipient's 'boundarised' psychoid field, that is, the causation of the self as the coordinative subject of the percipient's 'extended' psychoid field. In the unconscious substrate, every archetype overlaps, and therefore every archetype constitutes the percipient's 'extended' psychoid field. From this point of view, each archetype represents the unconscious substrate as a whole with respect to its overlapping noumenal phases, while at the same time it is only a facet of the unconscious substrate as a whole with respect to its individuated phenomenal phase.

However, I have already mentioned that the noumenal form of each material object is the 'archetype per se' or a 'boundarised' psychoid field, and therefore when the percipient perceives a material object, the perceived image of that material object represents the individuation of the relationship between the percipient's 'boundarised' psychoid field and a 'boundarised' psychoid field, which is the noumenal form of that material object, in the form of the 'archetype'. The individuation of such a relationship is created by the percipient's 'boundarised' psychoid field,

the coordinative subject of which is the causation of the self. The problem is, then, to determine the number of 'archetypes' which constitutes the percipient's 'boundarised' psychoid field. This is because, if the subdivisions of the percipient's 'boundarised' psychoid field are infinite, the causation of the self as the coordinative subject of this field seems unable to exercise its coordinative activity in accordance with the orderedness constituting this field. In other words, if the number of subdivisions of this field is infinite, it signifies the suspension of self-definition, and therefore this field cannot be a 'boundarised' field but rather the cessation of its own boundary, nor can this field constitute any orderedness through which the unconditioned causation of the self exercises an ordering activity of the causation of the self; this ordering activity therefore creates relationships with other 'boundarised' psychoid fields. Therefore I assume that the percipient's 'boundarised' psychoid field comprises a human-specific number of the simplest 'archetypes per se', each simplest 'archetype per se' representing the state of participation of the causation of the self in the simplest pattern.

Moreover, in the non-spatial and atemporal unconscious substrate, the orderedness which constitutes the percipient's 'boundarised' psychoid field is extinguished, therefore the percipient's 'boundarised' psychoid field may be regarded as a human-specific number of empty sets of Nothingness, each empty set being correlated with the

simplest 'archetype per se'. Since each empty set overlaps with all the other empty sets, a human-specific number of empty sets is simultaneously an empty set, or a boundary of Nothingness. Nothingness is characterised as an infinite number of empty sets. By virtue of its undefined state, Nothingness does not possess its aspect of fullness (or boundary). However, if Nothingness is characterised as a finite number of empty sets, it is no longer 'Nothingness per se' but rather a potential reality, since it possesses a boundary. Accordingly, the number of subdivisions (archetypes) which constitute an 'extended' psychoid field cannot be infinite, but rather must be finite in order to form a boundary. This is the reason why I made the assumption that there are numerous varieties of the species-specific collective unconscious which possess their own boundaries by virtue of having different species-specific numbers of subdivisions of Nothingness. Each boundary represents a differently-conditioned aspect of the fullness of Nothingness, and each boundary becomes the hypostatic aspect of the self. ⁵⁹ Thus the self in its causative aspect (as self-defining activity) becomes the coordinative subject of each boundary, and can exercise its causation to determine the field-arrangements, not only of the facets of each species-specific boundary of Nothingness (as a 'boundarised' field of the species-specific collective unconscious), but also of other 'boundarised' psychoid fields (on which material objects are based), within the 'extended' field of the species-specific collective unconscious.

Since, as I mentioned earlier, each archetype mutually overlaps all other archetypes in the unconscious (or psychoid) substrate, its individuality is realised only when it is concretised in the form of either a psychic image or a material thing. However, each archetype possesses a quasi-individuality (which may be called the archetypal 'locus'), representing a boundary of Nothingness by means of the species-specific number of the simplest 'archetypes per se'.

However, even though each 'boundarised' psychoid field of the (species-specific) collective unconscious possesses its own boundary (that is, the psychoid 'archetype per se' on which the percipient's body is based), in the unconscious substrate, there are no spatial or temporal relationships which distinguish one boundary from the others. Accordingly, a quasi-spatially-definable boundary of Nothingness (namely, the percipient's 'boundarised' psychoid field of the human-specific collective unconscious) seems to be maintained only by the state of the already-actualised forms of the percipient's 'boundarised' psychoid field, since the latter field and its actualised forms (namely, the percipient's body) occur simultaneously, and since, in this actualisation, the unconditioned causation of the self possesses a human-specific energetic intensity which is converted to the percipient's ego-activity. This is because the human-specific energetic intensity of the causation of the self results from the participation of the unconditioned causation of the self in the human pattern, and a

manifestation of this human-specific energetic intensity within the unconscious substrate seems to be transferred to a quasi-spatial field (or boundary), which arranges the archetypes in a specifically human manner. I will discuss this characterisation of a 'boundarised' psychoid field of the human-specific collective unconscious as the human-specific energetic intensity of the causation of the self in greater detail in Chapter Six. However, in connection with the fact that every 'boundarised' psychoid field mutually overlaps in the unconscious substrate, a problem now arises.

I have already mentioned that the percipient's psychoid field of the human-specific collective unconscious is merely a precondition for the images of material objects. To supplement this purely psychically-based assertion, I have made the further assumption that the noumenal forms of material objects are 'boundarised' psychoid fields of the species-specific collective unconscious. Since, in the unconscious substrate, all psychoid fields mutually overlap, I have also assumed that the boundless unconscious substrate as a whole may be regarded as the percipient's 'extended' psychoid field of the human-specific collective unconscious, even though this field possesses its boundary, by virtue of the coordinative centre of the percipient's 'boundarised' psychoid field (on which his body is based). Accordingly, the constellations of other 'boundarised' psychoid fields of the species-specific collective unconscious can be regarded as facets of this 'extended' psychoid field, that is, as the archetypes. Since the archetypes take definite forms

through the field-arrangements of the percipient's 'extended' psychoid field, when the latter field coordinates other 'boundarised' psychoid fields (on which material objects are based), these psychoid fields appear to be not only perceived but also materialised in a specifically human manner. Since the causation of the self is the coordinative subject, not only of the percipient's 'boundarised' psychoid field but also of all 'boundarised' psychoid fields, and since, in the non-spatial and atemporal realm of the unconscious substrate, all 'boundarised' psychoid fields overlap in a unified manner, the percipient's 'boundarised' psychoid field is, at the same time, an 'extended' psychoid field of the unconscious substrate as a whole, therefore the coordinative subject of the percipient's 'extended' psychoid field appears to create not only the human-specifically reflected image of the world, but also the human-specific material world itself. However, when this coordinative subject, namely, the causation of the self, is converted to the percipient's ego-activity, it is already an effect which is limited in his body (as the materialisation of the percipient's boundarised psychoid field), and the percipient is not himself aware that the ego in its causative aspect is the creator of the human-specific material world. It is for this reason that, when the causation of the self is converted to the percipient's ego-activity, not only do the unfolding of the percipient's psychic and physical processes occur simultaneously, but also the states of the percipient's psychic process and the external world itself are meaningfully connected through images. Jung called this

special modality constituting the simultaneous occurrence between the percipient's psychic state and the state of material objects, 'synchronicity'; I will discuss the notion of 'synchronicity' in the following chapter.

Footnotes to Chapter Two

1. C.G. Jung, CW 9,II, paras 1-11; CW 9,I, paras 490-492, 506-509;

A. Moreno, Jung, Gods & Modern Man (London: Sheldon Press, 1974), pp 1-2.

2. C.G. Jung, CW 9,I, paras 3-4.

3. *ibid.*

4. C.G. Jung, CW 8, para 270; CW 9,I, para 518.

5. C.G. Jung, CW 11, para 845; CW 9,I, para 518.

6. C.G. Jung, CW 9,I, para 100.

7. *ibid*, para 101.

8. *ibid*, paras 103, 105.

9. *ibid*, paras 498-499;

M.L. von Franz, On Divination and Synchronicity: The Psychology of Meaningful Chance (Toronto: Inner City Books, 1980), p 54.

10. C.G. Jung, CW 9,I, para 498.

11. *ibid*, para 155.

12. C.G. Jung, CW 8, para 366.

13. *ibid.*

14. C.G. Jung, CW 1, paras 166-169.

15. *ibid*, para 171.

16. *ibid.*

17. *ibid*, paras 171-172.

18. *ibid*, para 172.

19. C.G. Jung, CW 8, paras 367-368, 505, 840.

20. *ibid.*

21. *ibid*, para 367.

22. *ibid*, para 369.

23. C.G. Jung, *CW 9,II*, paras 1-11.

24. Here I intend to make the following classification: the 'archetype per se' represents the noumenal form of a either a particular psychic event (that is, a conscious image) or a particular material event, which is usually made up of a set of the simplest 'archetypes per se'. The simplest 'archetype per se' is a reproduction of the basic internal structure of the self. The archetype represents a phenomenal form of the noumenal 'archetype per se', and therefore a phenomenal 'archetype' is at the same time the noumenal 'archetype per se' in the unconscious substrate.

25. A. Moreno, *Jung, Gods & Modern Man*, pp 21, 23.

26. M.L. von Franz, *On Divination and Synchronicity*, p 61.

27. The simplest pattern represents the most basic internal structure of the self, and possesses a quaternary arrangement. (I intend to discuss this quaternary internal structure of the self in greater detail in Section One of Chapter Five.) When the self is active in the primordial stage, this static and basic internal structure of the self becomes the antithetical causative pattern of the self, and actualises its own static internal structure in the form of a phenomenal event, that is, the simplest substance and its self-mirroring, since the activity of the antithetical causative pattern of the self is manifested as a symmetrical relationship. This means that, since the causation of the self is based upon antithetical processes, the simultaneous occurrence of a progressive and a revertive causation of the self is involved in the actualisation of the internal structure of the self. Accordingly, an actualised internal structure of the self, in the form of a phenomenal event, simultaneously reverts upon its original state (that is, the internal structure of the self). Thereby, the antithetical causation of the self can be understood as an incessantly-renewed process, and, through this incessant repetition of the causation of the self, the internal structure of the self is reduplicated. This reduplication is equivalent to the differentiation of the internal structure of the self, since the hypostatic aspect of the self in the unconscious substrate is not an established substance but a potential reality (containing no spatial or temporal relationships), and since, along with the actualisation of the internal structure of the self (or the simplest pattern) in the form of a phenomenal event, an orderly sequence (or time-element) is generated. (I intend to discuss the process of differentiation of the basic internal structure of the self in greater detail in Section Three of Chapter Seven.) Moreover, since the actualisation of the internal structure of the self results from the simultaneous occurrence of a progressive and a revertive causation of the self, a phenomenal effect occurs at that moment at which the

activity of the dynamic causation of the self is reunited with its original static form of the cause. This is the moment at which the static internal structure of the self is reduplicated by means of the generation of an orderly sequence of the static internal structure of the self through its motion. This process of reduplication of the static internal structure of the self can be understood in terms of a relationship, which may be called a cyclic path of effect (or the reversion of an effect upon its cause). Through the repetition of this cyclic process, the cause (the static internal structure of the self) acquires within itself abundant varieties of unity of cause-and-effect. Each variety of cause-and-effect unity comprises a set of the simplest patterns, which can be understood as a class of the compound pattern, and each class of the compound pattern also contains within it hierarchically-arranged classes of the compound pattern. If the human pattern (as the static form of the human-specific collective unconscious) is regarded as one example of the compound pattern, it contains varieties of less differentiated compound patterns within it. Each archetype represents the state of participation of a particular compound pattern (or set of the simplest patterns).

28. This discussion is based on the fact that the self in its causative aspect is equivalent to the notion of 'Abraxas', which I discussed in Chapter Two.

29. In Footnote 27 of this Chapter, I described how the simplest pattern represents the most basic internal structure of the self, and that, when the self is active in its primordial stage, the internal structure of the self becomes the antithetical causative pattern of the self, actualising its own static internal structure in the form of a phenomenal event. This actualisation results from the moment at which the activity of the dynamic causation of the self is reunited with its original static cause (the internal structure of the self), since the antithetical causation takes the form of a simultaneous occurrence of a progressive and a reverteive causation of the self, and the actualisation of the internal structure results from this simultaneous occurrence. This is the moment at which the static internal structure of the self is reduplicated, generating an orderly sequence of motion of this internal structure. This process of reduplication can be understood as a cyclic path of effect, which gradually differentiates the internal structure of the self in the course of the development of orderly sequences of motion of the static and basic internal structure of the self. Through the endless repetition of this cyclic path of effect, the internal structure of the self acquires abundant varieties of unity of cause-and-effect. Each species-specific pattern is an example of such cause-and-effect unity, which comprises a set of the simplest patterns (or class of the compound pattern) and also hierarchically-arranged, less-differentiated sets of the simplest patterns (hierarchically-arranged classes of the compound pattern). Accordingly, the dynamic state of the species-specific

pattern (that is, a psychoid field of the species-specific collective unconscious) represents the state of participation of the causative pattern in it.

30. Jung mentions the causative pattern of the self, which is the dynamic motion of the quaternarily-arranged internal structure of the self (which I intend to discuss in Section Three of Chapter Five). This dynamic causative pattern of the self is founded upon antithetical processes in which the manifestation of the archetype (a facet of the human-specific collective unconscious), and its restoration to the original state, occur simultaneously. However, my use of the terms 'progressive' and 'revertive', with reference to the simultaneous coupling of a 'progressive' and a 'revertive' causation of the self (which actualises the archetype in the form of a phenomenal event and simultaneously restores it to the original static state of the human pattern) is borrowed from the pagan Neoplatonists' terms 'procession' and 'reversion', as used, for example, by Proclus, although, from the pagan Neoplatonists' view, causation invariably takes a triadically-arranged cyclic form, namely, 'remaining', 'procession', and 'reversion'.

31. C.G. Jung, CW 8, paras 662-666; CW 9,I, para 387.

32. J.D. Dourley, C.G. Jung and Paul Tillich: The Psyche as Sacrament (Toronto: Inner City Books, 1981), p 79.

33. C.G. Jung, CW 9,I, para 388.

34. *ibid*, para 393.

35. M.L. von Franz, C.G. Jung: His Myth in Our Time, p 82.

36. C.G. Jung, CW 8, para 273.

37. A. Moreno, Jung, Gods & Modern Man, p 26.

38. A. Jaffe, The Myth of Meaning in the Work of C.G. Jung (London: Hodder and Stoughton, 1970), p 19.

39. A. Moreno, Jung, Gods & Modern Man, p 26.

40. M.L. von Franz, C.G. Jung: His Myth in Our Time, p 89.

41. C.G. Jung, CW 8, paras 406, 414.

42. *ibid*, para 406.

43. *ibid*, para 407.

44. *ibid*, para 414.

45. *ibid*, para 416.

46. *ibid*, para 414.

47. *ibid*.

48. *ibid*, para 417.

49. *ibid*, paras 377-379, 420, 48-50;

M.L. von Franz, On Divination and Synchronicity, p 53.

50. C.G. Jung, CW 8, para 377.

51. *ibid*, paras 377-380, 79-80.

52. *ibid*, para 386.

53. *ibid*, paras 385, 397.

54. *ibid*, para 398.

55. *ibid*.

56. *ibid*.

57. *ibid*, para 277.

58. *ibid*, para 402.

59. In the unconscious substrate, all qualities constituting each 'boundarised' psychoid field of the species-specific collective unconscious are extinguished (except for its own boundary) in the form of an overlapping species-specific number of empty sets; therefore each 'boundarised' psychoid field can be regarded as a boundary of Nothingness. Since each boundary of Nothingness (in which a species-specific number of empty sets mutually overlap) can also be regarded as an empty set, each boundary is simultaneously a part and the whole of Nothingness. This is due to the participation of the causation of the self (which is functional totality) in each boundary of Nothingness, which makes each different degree of the boundary of Nothingness equivalent to the wholeness of Nothingness. Therefore every 'boundarised' psychoid field is simultaneously the sum total of all 'boundarised' psychoid fields in the unconscious substrate. This specific modality of each part of unconscious reality exhibits a henotheistic structure. A 'boundarised' psychoid field of the human-specific collective unconscious is always coexistent with the percipient's body and his conscious field, and it must not be thought that a 'boundarised' psychoid field of the human-specific collective unconscious, which is correlated with each individual, is a form of potential existence which precedes an individual in the temporal sense. They always occur simultaneously. When Jung discusses the 'preexistence' (in the sense of potential existence) of the (human-specific) collective unconscious, I take it that such 'preexistence' is the result of a human-specific number of the simplest patterns, which also constitute hierarchically-arranged classes of the compound pattern, thus forming the human pattern, and having been acquired as a result of evolution, and that all individuals

are the result of the reproduction of the human pattern. A 'boundarised' psychoid field of the human-specific collective unconscious is, therefore, nothing more than a moving image of the human pattern, by virtue of the participation of the dynamic causation of the self.

CHAPTER THREE

CHAPTER THREE

SYNCHRONICITY

One of the most popular ways of explaining an observed event is 'causality'. Observed events, according to classical theory, are connected across different time-moments. Although cause and effect need not have different qualities, they must occupy either different time-moments or different spatial loci in order to explain the events which they causally connect. That is to say, the constancy of space and time, and the percipient's ego which observes the events in different moments in time, are indispensable conditions for the validity of 'causality' as a principle of explanation. Causality is of little use in explaining non-spatial and atemporal reality. Since the actual constancy of space and time is correlated with the awareness of the percipient's ego, causality cannot be a universally valid principle of explanation, but rather one of the explanatory principles in relation to the percipient's ego-activity. It was for this reason that Hume raised the problem of causality out of the orbit of the logician into the orbit of the psychologist. In referring to Hume's understanding of causality, R. Gordon writes:

"Hume has suggested that the concept of causality does not repose on any logical argument, but that it is an

idea which men form as a result of habit. The experience of a uniform recurrence of events creates in them a compulsory anticipation and they form the belief in a necessary connection; this then becomes the foundation of the principle of causality. Thus, the concept of causality springs, not from logic and experience, Hume would argue, but from man's congenital need to assume order and uniformity." ¹

The concept of causality is one result of man's endeavour to extrapolate his conscious experience. This is because man needed the extrapolation of his conscious experience in order to "create for himself order and meaning", ² which are apparently hidden in nature. However, empirically speaking, there exist irregular (freak) events, such as so-called supernatural or anomalous phenomena, which cannot be explained by the causal principle. Therefore a causal explanation of events requires the use of another explanatory principle. ³

Jung examined the 'chance' events which counterbalance causally explicable events. Chance events may be classified into two groups. The first consists of events which are apparently due to a lack of careful observation, but which can eventually be causally explained: when two such events are eventually seen to be causally linked, the relation of causality fully exhausts the significance of their association; Jung calls these events "meaningless chance groupings". ⁴ The other kind of chance event is one which cannot be causally explained and which cannot be immediately verified, yet which later turns out to be a meaningful coincidence: in connection with this latter kind, Jung

introduced a new principle in order to explain the meaningful coincidence of contingent events, and coined the term 'synchronicity', which he defined as "the simultaneous occurrence of two meaningfully but not causally connected events".⁵ Jung emphasises that the notion of 'synchronicity' is a meaningful coincidence of at least two heterogeneous events which are causally unrelated, yet which have the same 'functional meaning'.⁶

Such synchronistic phenomena are generally classified into two groups:

1) The first type of synchronistic phenomenon is the simultaneous occurrence of psychic and physical states or events which have no causal relationship to one another. For example, "when an inwardly perceived event (dream, vision, premonition) is seen to have a correspondence in external reality", for example, when a premonition or dream subsequently comes true.⁷

2) The second type of synchronistic phenomenon is the simultaneous occurrence of the same psychic states in different places through parallelism that cannot be causally explained: for example, "similar or identical thoughts, dreams, etc. occur at the same time at different places", and "neither the one nor the other coincidence can be explained by causality".⁸

Although synchronistic phenomena are relatively rare, they disclose an unknown factor in nature, which *lusus naturae* "expresses itself in the arrangement of events and appears to us as 'meaning' ". ⁹ Just as "the causality principle asserts the connection between cause and effect", so the synchronistic principle "asserts that the terms of meaningful coincidence are connected by 'simultaneity' and 'meaning' ". ¹⁰ The synchronistic phenomenon itself is characterised as a 'meaning', or as the manifestation of a 'meaning', and although our consciousness cannot perceive the 'meaning per se', the synchronistic phenomenon discloses a 'meaning' through the connection of causally unconnected events.

Jung asserts that we have no possibility of knowing what the factor which appears to us as 'meaning' may be in itself. However, he also suggests that the archaic form of 'meaning' is only 'equivalence', or 'conformity'. He writes: "In view of the possibility that synchronicity is not only a psycho-physical phenomenon but might also occur without the participation of the human psyche, I should like to point out that in this case we should have to speak not of meaning but of equivalence or conformity." ¹¹ This passage suggests that 'meaning' is created only by the cooperation between an a priori factor in nature (which, for Jung, signifies the archetypes) and human consciousness, although nature does contain an 'orderedness' akin to meaning. Without the participation of human consciousness, 'meaning' is equivalent to 'conformity', that is, to the

collective instinctual patterns of animals, or to even more primitive processes (such as the specifically-ordered motion-pattern of atomic particles). In this sense, human consciousness is the bearer and co-creator that gives meaning to the world. The cosmogonic function of human consciousness is also confirmed by the following statement of Jung, when he saw gigantic herds of animals from a low hill in the broad savanna:

"There the cosmic meaning of consciousness became overwhelmingly clear to me. 'What nature leaves imperfect, the art perfects', say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence. This act we usually ascribe to the creator alone, without considering that in so doing we view life as a machine calculated down to the last detail, which, along with the human psyche, runs on senselessly, obeying foreknown and predetermined rules. In such a cheerless clockwork fantasy there is no dream of man, world, and God, there is no 'new day' leading to 'new shores', but only the dreariness of the calculated process, man is indispensable for the completion of creation in fact, he himself is the second creator of the world, who alone has given to the world its objective existence - without which, unheard, unseen, silently eating, giving birth, dying, heeds nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end. Human consciousness creates objective existence and meaning, and man has found his indispensable place in the great process of being." ¹²

Ego-conscious reflection alone gives the world a definite existence in a specifically human manner, and the world-image perceived by other creatures is different from the world-image perceived by human consciousness. Although every relation-creating factor, which is akin to ego-conscious activity (for example, the conscious activity of animals), is the mediator between potential and actual

reality, human consciousness alone makes actual reality into a definite existence possessing a meaning. This is why the ego was very often symbolised in alchemical literature and primitive religions as the refulgent body of the sun. In fact, the sun was also very often used as a God-image, not only in primitive religions but also in Christian literature. The alchemists had a presentiment that the ego was the mysterious arcane substance and the longed-for *lapis philosophorum*, even though they were not aware that, with the sun symbol, they were establishing an intimate connection between God (the self) and man (the ego). Such unconscious projection (which connects the image of an archetype to the external object) is an automatic process without the medium of ego-consciousness. Yet in the sun symbol, which was produced by such an unconscious projection, the psyche herself is expressing the identity of God (the self) and the ego. ¹³

In Chapter Two, I discussed the idea that the portrayal of an image represents one meaning of the a priori pattern pre-existent in the human-specific collective unconscious, and that the portrayal of an image is the outcome of a cooperative process involving various factors, such as the archetypal orderedness constituting the human-specific collective unconscious, and the constellation of the 'archetypes per se' (or 'boundarised' psychoid fields) which are the noumenal forms of material objects. In other words, the appearance of an image as the symbolisation of a particular unconscious situation of the human-specific

collective unconscious is the moment of the realisation of a (human-specific) meaning hidden in the psychoid (unconscious) substrate. Accordingly, the unknowable 'meaning per se' signifies the irrepresentable psychoid nature of the human-specific collective unconscious, the identity of which is the self.

Historically speaking, the self is very often graphically represented by a mathematical or numerical structure. This is the 'mandala' symbolism: the 'mandala' is the graphic representation of the simultaneous unity and multiplicity of all archetypes. The 'mandala', "through its centre symbolises the ultimate oneness as well as the manifoldness of the world of appearance".¹⁴ Therefore each archetype has no meaning in itself, but possesses 'meaning' only in relation to other archetypes. Von Franz describes the continuity of each archetype within the collective unconscious as follows:

"If the one manifests in many forms, it must not be thought of as a discontinuity, because if all archetypes are always a oneness one cannot cut that into bits, or one can arbitrarily, but it has no meaning. To observe their oneness it is better to think of a crystal with its many facets. If the crystal is rotated or its position changed, then one always sees another facet, thus seemingly we perceive many things but only they are actually different aspects of one crystal".¹⁵

Von Franz then introduced the idea of the (human-specific) collective unconscious as a field in which the archetypes are excited points. The network relationship among the archetypes "is like a field in which the

connections are the meaning - the field in which one can state or observe meaningful connection". ¹⁶ Since the arrangement of the archetypes in the unconscious substrate (that is, the percipient's 'extended' psychoid field) is not arbitrarily scattered but is ordered in accordance with the archetypal orderedness of the percipient's 'boundarised' psychoid field, images and ideas are the effect of sporadic actualisations of the constellation of the archetypes (regulated at the conscious level by the archetypal orderedness of the percipient's 'boundarised' psychoid field). Although the causation of the self (as the coordinative subject of the percipient's 'boundarised' psychoid field) encompasses the field-arrangements of the archetypes, it does not determine the constellation of other 'boundarised' psychoid fields, the field-arrangements of which become the image of the sensible world. It consists neither of calculated field-arrangements nor of mechanical processes. The field-arrangements of the archetypes are rather the "unconscious tendencies as goal oriented trends", ¹⁷ and are founded, on the one hand, upon the archetypal orderedness of the percipient's 'boundarised' psychoid field, and, on the other, upon the constellation of 'boundarised' psychoid fields on which material objects are based within the percipient's 'extended' psychoid field.

Although the primordial hypostatic aspect of the self is its unified but quaternary internal structural pattern, the endless repetition of this unified internal pattern in the form of the dynamic causative pattern generates numerous

varieties of the species-specific collective unconscious, which are differently-conditioned hypostatic aspects of the self. The causation of the self acts as the mover of every conditioned hypostatic aspect of the self, that is, of every 'boundarised' psychoid field of the species-specific collective unconscious. This means that the causation of the self, which is the coordinative subject of all psychoid fields, mediates the transition from the mutually overlapping potential orderedness of the world as a whole to the actual orderedness which is realised at each percipient's conscious level. The potential orderedness of the world as a whole signifies, first, the archetypal orderedness constituting the percipient's 'boundarised' psychoid field, and secondly, the constellations of other 'boundarised' psychoid fields in the unconscious substrate as a whole. The actual ordered state of beings (the state of the percipient's consciousness) therefore signifies 'probabilities', pre-existent in the unconscious substrate and coming into being through the percipient's conscious field. The realisation of these probabilities represents either the coordination of the noumenal reality of a material object (that is, a 'boundarised' psychoid field of the species-specific collective unconscious) or the abstraction of a conceptual entity from a psychically superimposed form of the percipient's 'extended' psychoid field. In other words, the causation of the self is responsible for coordinating unconscious (potential) situations within the unconscious substrate, through the percipient's 'boundarised' psychoid field. Thus randomly

constellated facets of the unconscious substrate as a whole (signifying not only facets of the percipient's 'boundarised' psychoid field, but also randomly-arranged 'boundarised' psychoid fields on which material objects are based) are gradually conditioned as conscious contents appearing in the percipient's conscious field, through the repetition of the causative pattern of the self. Accordingly, each field-arrangement of the facets of the unconscious substrate is made by the percipient's ego in its causative aspect (namely, the causation of the self), this activity being a borderline phenomenon between the unconscious and consciousness, which occurs at the moment when the timeless cyclic causation of the self is converted to the awareness of the ego as a temporal effect. ¹⁸

Divinatory and oracular techniques were devised to read the boundary conditions underlying the actual appearance of probable events before they become actual. The divinatory technique is very different from the quantitatively-oriented scientific 'probability theory', in which experimental repetition relies on the calculation of fractions to eliminate chance events. Divination does not make use of fractions as statistically variable data, but relies on the qualitatively-oriented observations of individual situations for comprehending archetypal situations in the world as a whole. ¹⁹ Von Franz comments on the fundamental difference between physical and psychological 'probability' as follows:

"Experimental repetition in the realm of physics has in fact succeeded in giving us exceedingly productive

information about systems in nature. It yields information whose probability at any given time lies between zero and one (ie, it must be mathematically formulated by a fraction). The tacit assumption persists, of course, that actual and possible repetitions of an experiment do not eventually modify the resulting data this hypothesis does not prove valid for the realm of the psyche, since it is well known that repetition very quickly reduces the 'charge' of psychic energy - in other words, affective participation is reduced In the realm of psychological experimentation there are no 'fractions', but only zero or one, the existence or non-existence of just-so facts." 20

Thus in divinatory techniques, which are equivalent to psychological probability, repeated experiments are valueless. Only 'chance' is of value, since it gives us information regarding the qualitative structure of time-bound clusters of events. This is because psychological probability is based on the structural dispositions of the human-specific collective unconscious, which determine typical human reactions to certain situations. Such typical reactions are preceded by tension-charged conditions, namely, by the 'excited' archetypes which constitute the field-arrangements. The constellation of the archetypes (which are either a 'boundarised' psychoid field, that is, the noumenal reality of a material object, or a facet of the percipient's own 'boundarised' psychoid field) is followed by the emergence of potential structural sketches, or blurred images, of the archetypal arrangements in the percipient's psychic field (a psychically-superimposed form of the percipient's 'extended' psychoid field). This process represents the transition from the archetypal configurations (not only the orderedness of the percipient's 'boundarised' psychoid field, but also the constellation of

'boundarised' psychoid fields which are potential forms of the external states of material events) to time-bound phenomena. A synchronistic 'chance' phenomenon is the moment at which probabilities which are constellated in the unconscious substrate come true. ²¹ Thus the synchronistic phenomenon, in which the objective state of being behaves as if it were the individual psyche, and the individual psyche behaves as if it were the objective state of being, may be regarded as a variation of the regularly-recurring psychic process of the becoming-conscious of a field-arrangement of the archetypes (the latter constituting an archetype). In other words, the synchronistic phenomenon is an unusual mode of the becoming-conscious of an archetype, or of a field-arrangement of the archetypes. ²²

Jung points out that synchronicity is a phenomenon primarily connected with the psychic condition, that is, the unconscious processes. Since the latter are based on psychoid factors, in which psychic and physical processes mutually overlap, their range of activity goes far beyond the distinction between the so-called psychic and the so-called physical. ²³ Jung assumes that synchronicity is the precondition of any natural law such as causality:

"The archetypes are indefinite, that is to say, they can be known and determined only approximately. Although associated with causal processes, or 'carried' by them, they continually go beyond their frame of reference, an infringement to which I would give the name 'transgressivity', because the archetypes are not found exclusively in the psychic sphere, but can occur just as much in circumstances that are not psychic (equivalence of an outward physical process with the psychic one). Archetypal equivalences are contingent

to causal determination, that is to say, there exist between them and the causal processes the relation that conform to law. They seem, therefore, to represent a special instance of randomness or chance, or of that 'random state' which 'runs through time in a way that fully conforms to law', as Andreas Speiser says. It is an initial state which is 'not governed by mechanical law but is the precondition of law, the chance substrate on which law is based.' ²⁴

It is apparent from the above passage that Jung considers the manifestation (or the becoming-conscious) of an archetype, in the form of an image, as a contingent event. That is to say, the individuating of an archetype from the unconscious substrate is a matter of a single, random actualisation of 'probabilities', which constitutes not only the archetypal orderedness of the percipient's 'boundarised' psychoid field but also the constellations of other psychoid fields. In speaking of 'probabilities', I am implying first that the percipient's 'boundarised' psychoid field comprises a human-specific number of the simplest archetypal units, each unit representing the simplest pattern participated in the the causation of the self, and that such a psychoid field may constitute hierarchically-arranged classes of 'archetypes', each made up of different numbers of the simplest archetypal unit. (I will return to this discussion later.) Secondly, since all potential realities mutually overlap in the unconscious substrate, then, from the point of view of the percipient's 'boundarised' psychoid field, all other psychoid fields are regarded as facets of the percipient's 'extended' psychoid field. Thus from the point of view of the percipient's

'boundarised' psychoid field, each psychoid field is simultaneously the archetype.

When something becomes conscious, whether it be the perception of a 'boundarised' psychoid field (on which a material object is based) or the abstraction of a conceptual entity from the percipient's own 'boundarised' psychoid field, a facet of the unconscious substrate as a whole becomes conscious, and the unconscious substrate as a whole (as I mentioned in Chapter Two) may be regarded as the percipient's 'extended' psychoid field. The greater part of the percipient's 'extended' psychoid field (in which 'boundarised' psychoid fields mutually overlap) is still unconscious, and when a part of it has become activated so that it breaks through into the percipient's consciousness, "its originally unknowable psychoid unity splits into opposites that can now be recognised, into [meaningful] psychic and physical parallel events". ²⁵ This is a confirmation of my assumption, in Chapter Two, that when the percipient's 'boundarised' psychoid field coordinates another 'boundarised' psychoid field, on which a material event is based, such a psychoid field is not only perceived but also materialised in a specifically human manner. The percipient then becomes conscious of the meaningful connection between his psychic state and the objective state of matter. ²⁶ A synchronistic 'chance' phenomenon is therefore a special instance of the manifestation of an unconscious situation, constellated in the unconscious

substrate, which is "made up of the laws of chance and lays down rules for nature". 27

Jung extends the narrow notion of 'synchronicity' (which basically implies a phenomenon as an effect) to the wider notion of 'acausal orderedness', which represents the archetypal modality of the configuration of the archetypes in the unconscious substrate (not only in terms of the archetypal structure of the percipient's 'boundarised' psychoid field but also of the constellation of other 'boundarised' psychoid fields), and which causes synchronistic freak phenomena. In equating the narrow notion of 'synchronicity' with the general notion of 'acausal orderedness', Jung is trying to explain his view that statistically valuable 'regularity' is based upon 'chance' or 'irregularity', and that the irregular synchronistic phenomenon is a borderline phenomenon, representing a special instance of a conversion from the acausal orderedness of the unconscious to the causal orderedness of consciousness, namely, a threshold phenomenon between consciousness and the unconscious.

"I incline in fact to the view that synchronicity in the narrow sense is only a particular instance of general acausal orderedness - that, namely, of the equivalence of psychic processes where the observer is in the fortunate position of being able to recognise the *tertium comparationis*. But as soon as he perceives the archetypal background, he is tempted to trace the mutual assimilation of independent psychic and physical processes back to a (causal) effect of the archetype, and thus to overlook the fact that they are merely contingent." 28

From this very point of view, Jung claims that the meaningful connection between the percipient's psyche and his body - namely, the living man - may be a synchronistic phenomenon, even though this is a regular event correlated with the awareness of a conscious subject, the ego. The momentary awareness of the ego occurs at the moment of the synchronistic occurrence of the percipient's psychic process and his body. In other words, the awareness of the percipient's ego occurs simultaneously with the polarisation of the percipient's 'boundarised' psychoid field of the human-specific collective unconscious into the percipient's body and his conscious field, the relation of this polarisation being homologous with the percipient's ego-activity. In this polarisation, that is, in the meaningful connection of the percipient's body and his conscious field, each moment of the connection is involved with another meaningful connection - that of an internal image and an external material event, which occurs at the moment of the awareness of the percipient's ego. This event is so frequent, therefore, that we regard it as a causally explicable synchronous event, rather than a synchronistic event. ²⁹ However, we may then ask whether an internal image and an external material event are causally related; in this connection, Jung writes:

"When one reflects upon what consciousness is, one is profoundly impressed by the extreme wonder of the fact that an event taking place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious." ³⁰

When we perceive an external event, the perceived image of that event has already been transformed into a conscious content. We therefore tend to dismiss any special modality between the perceived image and the external event. The simultaneous occurrence of the inner field of vision and the outer world is simply a synchronism, which connects these two items causally through the medium of the time-bound conscious subject, the ego. The comprehension of an external event is, therefore, a causally explicable phenomenon. This is because a conscious process follows the laws of causality. However, the causal relationship between these two items is not one of cause and effect, but rather a connection through "the equivalence of their content".³¹ In other words, an internal image is not caused by a corresponding external physical event, nor is the reverse true; instead, there is a simultaneous occurrence of two causally unconnected events, the relationship of these events being correlated with the awareness of the percipient's ego. We are dealing here, not with a conscious phenomenon, but with a borderline phenomenon between consciousness and the unconscious. Accordingly, each moment in the becoming-conscious of the percipient's ego is based upon the synchronistic principle. And, since the percipient's ego-activity is homologous with the causation of the self, the causation of the self is based upon the synchronistic principle. Since the process of the becoming-conscious of the percipient's ego is an incessantly-renewed process, repeating the constant polarisation of the percipient's body and his conscious field, the repetition of

this polarisation, which constantly leads to the becoming-conscious of the facets of the percipient's unconscious field (that is, the percipient's 'extended' psychoid field, in which other psychoid fields overlap) in the form of images, can be regarded as an 'act of creation', since it not only mediates the transition from the potential to the actual, but also creates new orders from the unconscious (potential) substrate in which 'boundarised' psychoid fields (which are the noumenal forms of material events) mutually overlap. This is because, when the percipient's 'boundarised' psychoid field coordinates other 'boundarised' psychoid fields, the latter are not only perceived but also materialised in a specifically human manner, and therefore the becoming-conscious of the images of material objects signifies that the percipient's ego in its causative aspect actually creates the human-specific material world from moment to moment, in spite of the fact that the percipient is not aware of this creation. This is due to the fact that, when the percipient's ego in its causative aspect, or the causation of the self (which is the coordinative subject common to the percipient's 'boundarised' and 'extended' psychoid fields), is converted to the percipient's ego-activity, the percipient's ego in its aspect of effect is confined in the materialisation of the percipient's 'boundarised' psychoid field (namely, the percipient's body). This, then, is the reason why the percipient is not aware of the fact that his imagination is a temporally converted form of the Imagination of the divinity (the self).

'Repetition' is the secret of 'probability' or 'chance'. In an experiment, scientists try to eliminate 'chance' as much as possible by repeating their experiments until they obtain statistically significant numerical data. However, the result of such a method tends to be a popularised form of probability, or a 'just-so' story. This is because each experiment is a single event based upon the principle of probability, hence the 'chance' of a certain presupposition is dependent upon the repetition of such experiments: "the more one repeats the situation, the more accurately the probability can be formulated". ³²

A synchronistic 'chance' phenomenon which is sporadic and unpredictable is just such a single event based upon the principle of probability, and is a manifestation of the 'acausal orderedness' which constitutes the percipient's 'extended' psychoid field (referred to alternatively by Jung as the *unus mundus*). The 'acausal orderedness' or probability constituting the unconscious substrate as a whole, in which the coordinative centre is the percipient's 'boundarised' psychoid field, results from the endless repetition of synchronistic events, lacking even the medium of human consciousness from the remote past. When the self is active in the primordial stage, the static and most basic structure of the self (which is founded upon the principle of synchronicity) becomes the antithetical causative pattern of the self, then the primordial internal structure of the self is manifested in the form of a primordial synchronistic

event, in which a meaningful connection occurs between the simplest substance and its self-mirroring (which is the primordial psychic event). Each moment of the sporadic actualisation of a synchronistic event creates a new situation in the internal structure of the self (or the unconscious substrate as a whole), involving the reduplication of the internal structure of the self in an orderly way. This means that, through the continuous actualisation of synchronistic events, the self differentiates (or reduplicates) its internal structure in an orderly way. Through the endless repetition of this sporadic actualisation of synchronistic events, the human-specific internal structure of the self eventually comes into being. As a result, conscious events which obey the law of causality become regular happenings. More precisely, the generation of causality (a human-specific spatial and temporal relationship) results from sporadically repeated manifestations of the 'chance' substrate, which are themselves acausal and irregular. In a synchronistic phenomenon, normally unrelated events, or states, form a relationship. This means that a synchronistic phenomenon creates a new relationship, or new order, which has never before been actualised in the phenomenal (or conscious) realm. If such a 'just-so' happening is repeated again and again, it will eventually become part of the regular phenomena. This is because the innumerable repetitions of these irregular happenings will be engraved as 'patterns', or 'dispositions', on the human-specific collective

unconscious. For this very reason, irregular synchronistic phenomena are regarded as 'acts of creation'. ³³

These acts of creation take place, on the one hand, within the unconscious substrate, in which numerous 'boundarised' psychoid fields overlap, and, on the other, in the phenomenal world (which comprises not only the material world but also each percipient's consciousness), in which any internal relationships of the unconscious substrate formed through the coordination of the percipient's 'extended' psychoid field are constantly and sporadically manifested, in the form of both the conscious contents of the percipient and actual material forms. The division of these different but complementary realms is an absolutely indispensable condition for creating something from the state of potentiality and perfecting it in actual forms, since the self (as the world-creating divinity) is able to convert its non-spatial and atemporal causation (that is, the percipient's ego in its causative aspect) to a spatial and temporal process of the percipient's ego in its aspect of effect, and simultaneously to convert an unconscious (potential) situation to an actual form (namely, a parallel psychic and physical event) only through these two different realms. That is to say, a quasi-temporal moment, at which the percipient's 'boundarised' psychoid field coordinates other 'boundarised' psychoid fields (which are the noumenal forms of material events) in the unconscious substrate as a whole (that is, the percipient's 'extended' psychoid field), is interlocked with a moment at which the causation of the

self is converted to the percipient's ego-activity, with the becoming-conscious of the images of material events, and with the materialisation of these psychoid fields, in a specifically human manner. The simultaneous occurrence of the atemporal and temporal realms is an indispensable condition for maintaining a bond between cause and effect, so that an effect is reunited with its cause without being cast off from the cause, the cause thereby acquiring a variety of relationships. Since the causation of the self is an incessantly-renewed process, the sporadically-manifested phenomenal events (both material events and their conscious images as perceived by the percipient) simultaneously revert upon the unconscious substrate, the latter thereby acquiring a variety of internal relationships created through the coordination exercised by the percipient's 'extended' psychoid field. Without this cyclic path of an effect, each effect which is generated from the cause purely by chance will be cease to exist and have no meaningful connection with the cause.

If this cyclic path of an effect (that is, the sporadic manifestation of a synchronistic event) is repeated continuously, it will be possible to establish exactly which facets of the unconscious substrate are more often sporadically actualised, and what their typical sequences are. These unconscious tendencies then become the preexistent patterns of the continuous localisation and actualisation of phenomenal events, in a specifically human manner. In the remote past, the activities which convey

typical images in typical situations in a specifically human manner represented just such 'probabilities' within the unconscious substrate. In other words, the patterns, which convey not only the typically human mode of perception of 'boundarised' psychoid fields (on which material objects are based) but also the typically human manner of materialisation of such psychoid fields, result from the repetition of the sporadic actualisation of a synchronistic event, in which a state of matter and its image as reflected through the consciousness of an animal occur simultaneously, and thereby psychic and physical evolution are always correlated. Accordingly, any meaningful elements inseparable from human consciousness, like the human-specific sense of time, space, and causality, were originally a matter of sporadic appearances or chance events. However, through the repetition of such sporadic actualisations of 'probabilities', they become firmly established as regular events.

The transformation of such repeated random manifestations into regular events can be explained in terms of energy. The random manifestations of psychic 'probabilities', in the form of energy, become a rhythmic movement when repeated. This is the primordial form of the spiritual manifestation of mere blind instinct. ³⁴ Instinct cannot manifest its activity on the basis of pure accident, since all instinctual manifestations possess their own orderedness in relation to their physiological structure. Thus, even if a certain instinctual behaviour

(whether human or animal) appears to be a purely chance event, it is always bound up with the pattern, on which psychic activity and physical structure are based. In Chapter Two, I mentioned that 'spirit' is the spontaneous motion of the unconscious, which produces a goal-oriented ordering trend in accordance with its own pattern. The spirit modifies the primarily blind process of instinct in accordance with the pattern (on which the physiological structure of man is based), then manifests itself in a specifically ordered way. In the animal kingdom, there is a specific motor pattern which is known as a 'displaced reaction' ³⁵ - for example, "if you show a horse his mate and then take the mare away - the horse will stamp for half an hour" ³⁶ - and these displaced reactions are very often rhythmical movements. Human beings still possess animal-like displaced reactions, "such as scratching and rubbing", ³⁷ and "such human gestures as finger-drumming and foot-tapping, all rhythmical movements". ³⁸ In the course of innumerable repetitions of the merely instinctive manifestations of almost unconsciously-lived animal-states of man, a certain energy was saved, and this energy is manifested in the form of rhythmical displaced reactions. The rhythmical displaced reaction is, according to von Franz, the most primitive manifestation of free energy, namely, the primordial form of consciousness. A certain amount of disposable energy is the primordial form of 'will', or the 'volitional act', and therefore energy-laden psychic processes automatically display ordering or regulatory tendencies. In other words, 'spirit' encompasses

and portrays merely instinctive events in the form of types, or ordered activities.

Jung observed that the flow of psychic energy exhibits a tendency to become ordered and often appears as rhythmical activity. He writes: "any kind of excitement displays a tendency to rhythmical expression, preservation, and repetition".³⁹ This explains not only the rhythmical and ritual activities of primitive tribes but also the specific patterns of instinctive activities. If these are based upon sporadic manifestations of 'probabilities', then instinctive activities must also be irregular events. However, there exist certain patterns of behaviour, in certain situations, which are common to the species. This suggests that dynamic unconscious (psychoid) energy, namely, the dynamic causation of the self, is bound up with the participating human pattern (on which the human-specific psychic activity and physiological structure are based), and that it then manifests itself in a specifically ordered way. Accordingly, the human-specific collective unconscious (that is, the dynamic state of the human pattern) is, through the participation of the causation of the self, endowed with articulating and compound activities, by virtue of the orderedness constituting the human pattern.

Our problem is, then, to determine whether the human pattern comprises hierarchically-arranged classes of the compound pattern, or merely a human-specific number of the simplest patterns. This problem is bound up with the

problem of whether the human-specific collective unconscious is subdivided in the form of hierarchically-arranged classes of the 'archetypes per se', or whether it possesses no hierarchically-ordered subdivisions but is endowed with the capacity to compound a uniform human-specific number of the simplest archetypal units (that is, the simplest 'archetype per se') in a hierarchically-ordered way. If a 'boundarised' psychoid field of the human-specific collective unconscious possesses a compound activity which determines the arrangements of the 'archetypes per se', then either the patterns or the 'archetypes per se' (which represent the noumenal forms of material events, in which the numerous simplest archetypal units overlap) must be hierarchically arranged in order to determine the orderedness constituting the human-specific collective unconscious. I will discuss these problems in greater detail in Chapter Seven, but I will here attempt to sketch a brief solution.

Each simplest pattern is merely a reproduction of the basic internal structure of the self, and the simplest 'archetype per se' represents the state in which the causation of the self participates in each simplest pattern. However, in the unconscious substrate, numerous 'archetypes per se' mutually overlap, constituting the 'archetype per se' or a 'boundarised' psychoid field of the species-specific collective unconscious. Since each 'archetype per se', or each 'boundarised' psychoid field, represents the state of the compound pattern (for example, the human

pattern) which participates in the causation of the self, the 'archetype per se' represents the particular degree of intensity of the causation of the self, as a result of the compound pattern participating in it. If we assume that the individuality of the 'archetype per se' depends on the number of the overlapping simplest patterns participating in it, the overlapping number of the simplest patterns will determine the hierarchical orders of the 'archetypes per se'. However, a more differentiated (compound) pattern must comprise classes of less differentiated (compound) patterns. The problem is, then, to decide exactly which factor determines the orderedness of the compound pattern in which sets of the simplest patterns are hierarchically arranged, since, in the unconscious substrate, all the simplest patterns constituting a particular compound pattern are discontinuous and mutually overlapping. We may assume that the hierarchically-arranged classes of intensity of the causation of the self are the cause which determines the hierarchical ranks of the 'archetypes per se', by virtue of the number of the simplest patterns participating in them. However, each class of intensity of the causation of the self results from a set of the simplest patterns (the compound pattern) participating in it. Therefore the hierarchically-arranged intensities of the causation of the self, and the hierarchically-arranged sets of the simplest patterns, must occur simultaneously in the unconscious substrate.

The only solution to this problem is to assume that, when each simplest pattern becomes actual (phenomenal), through the participation of the causation of the self, a particular degree or hierarchical rank of the 'archetype per se' is realised. This is because, through the cyclic path of an effect, each phenomenal effect which is generated from the cause by chance possesses a meaningful causal connection with the cause, namely, the basic internal structure of the self (representing both the static simplest pattern and the dynamic causative pattern), and therefore this basic internal structure of the self acquires the hierarchical rank, or order, of each unit of the simplest pattern. Stated more precisely, the most unified substance and its self-mirroring (whose simultaneous occurrence is the primordial synchronistic event) is generated through the primordial actualisation of the basic internal structure of the self, with the participation of the unconditioned causation of the self (which is simply the dynamic motion of this basic internal structure in the form of the causative pattern of the self); then, through the cyclic path of this phenomenalised unit of the simplest pattern toward the primordial internal structure of the self, the internal structure of the self acquires the state of unity of cause-and-effect. This is the primordial 'archetype per se', which possesses its own rank, since its participating simplest pattern also acquired its own rank. Then, through a reduplication of the same process, the internal structure of the self is gradually differentiated in the form of hierarchically-arranged sets of the simplest patterns, and

correspondingly, the participating causation of the self gradually increases the intensity, generating hierarchically-arranged 'archetypes per se' (which always occur simultaneously with their phenomenal forms). This means that, at the phenomenal level, hierarchically-arranged sets of the simplest patterns become hierarchically-arranged units of the compound patterns, through the participation of corresponding degrees of intensity of the causation of the self, forming hierarchically-arranged 'archetypes per se'. The human pattern is one class of the compound pattern, in which a human-specific number of the simplest patterns (which comprise lesser degrees of the classes of the compound pattern) comprises lesser degrees of the classes of the compound pattern, and it becomes a unit of the human pattern at the phenomenal level, through the participation of the human-specific intensity of the causation of the self. This unit of the human pattern represents the human-specific 'archetype per se', or a 'boundarised' psychoid field of the human-specific collective unconscious, which is actualised, outwardly in the form of the percipient's body, and inwardly in the form of the conscious image of an 'extended' psychic field of the human-specific collective unconscious. The human-specific intensity of the causation of the self, resulting from the participation of the human pattern, represents the percipient's ego in its causative aspect, which is endowed with the capacity, not only to perceive the images of 'boundarised' psychoid fields (on which material objects are based) but also to materialise them in a specifically human manner.

When the percipient's ego in its causative aspect (the casuation of the self, which is endowed with the capacity of the human pattern) coordinates a 'boundarised' psychoid field on which a material object is based, the percipient's ego in its causative aspect articulates that psychoid field in accordance with the hierarchically-arranged classes of the compound patterns constituting the human pattern. This is how we analyse the details of a perceived material object. When we become conscious of an image, whether it be the perception of a material object or the abstraction of a conceptual entity, the percipient's ego in its causative aspect coordinates a facet (or facets) of the unconscious substrate as a whole. This field-arrangement is homologous with the individuating of a facet of the percipient's 'extended' psychoid field, namely, the archetype, whether it be a facet of the percipient's own 'boundarised' psychoid field, or a facet of a 'boundarised' psychoid field on which a material object is based, or the 'boundarised' psychoid field itself.

Jung, however, never made any explicit distinction between the individuating of archetypes in the form of images appearing in the percipient's conscious field and the individuating of archetypes (namely, the 'archetypes per se', or 'boundarised' psychoid fields) in the form of material events (for example, the percipient's body or other material events). I therefore intend to show a distinction between these two types of individuating: the former I will

refer to as Individuating (A), and the latter as Individuating (B). Individuating (A) refers to the individuating of archetypes which are facets of the psychically-superimposed form of the percipient's 'extended' psychoid field, whether it be a facet of the percipient's 'boundarised' psychoid field or of other 'boundarised' psychoid fields, in the form of images appearing in the percipient's conscious field. Individuating (B), however, concerns the individuating of archetypes which represent either the percipient's 'boundarised' psychoid field as a whole, in the form of the percipient's body, or other 'boundarised' psychoid fields in the form of material events. However, the material state of sensible objects and the sensible reality of objects always occur simultaneously, the relationship of these parallel psychic and physical events being an incessantly-renewed ego-activity of the percipient. Thus Individuating (A) and Individuating (B) always occur simultaneously, and they are simultaneous effects of one and the same process of the eternally-engaged causation of the self, which is incarnated into ego-activity (or other symmetrical relationships akin to human ego-activity) by participating in the human pattern (or other species-specific patterns).

The percipient's ego in its causative aspect (that is, the causation of the self as the coordinative subject of the percipient's 'extended' psychoid field) creates the internal relationships of the percipient's 'extended' psychoid field (which is the unconscious substrate as a whole, as the

potential background of the universe), and it superimposes such internal relationships, created not only in the form of psychic events but also in the form of material events, in a specifically human manner. The percipient's ego in its causative aspect is therefore the world-creating divinity, which is founded upon the principle of synchronicity. This is because the basic attribute, or basic frame, of the self (that is, the quaternary internal structure of the self) represents the static form of the casuative pattern of the self, which causes synchronistic phenomena (for example, the generation of the percipient's ego-activity, or other symmetrical relationships) through the participation of the patterns (which are varieties of the internal structure of the self), the quaternary internal structure being the simplest pattern, and the dynamic motion of this quaternary internal structure being the causative pattern. Since this basic internal structure or causative pattern of the self, which underlies antithesis, is a necessary requirement for generating a thing from a potential state of the pattern (a variety of the internal structure of the self), the repetition of sporadic actualisations of this causative pattern (which itself elaborates its own diversified internal structure in the form of actual events) differentiates the basic quaternary internal structure of the self in the form of varieties of the compound pattern, on which phenomenal events are based. This is the eternally-engaged self-multiplicative process of the self, through its causative pattern, and the natural orders of actual things in the course of this process are initially

accidents. However, such accidents have not disappeared as meaningless, once-only chance events. This is because such accidents retain a bond with the self, through the cyclic path of effects (which are the basic motion pattern of the self, in which every activity simultaneously returns to its cause), and therefore such accidents are registered in the form of the patterns (varieties of the internal structure of the self), and such registered patterns induce subsequent accidents. Accordingly, even if such accidents (or chance events) are merely personal psychic images appearing in the percipient's conscious field, or freak natural events perceived individually, the repetition of such events anticipates the coming-into-being of new natural orders. Thus synchronistic phenomena may be regarded as acts of creation, since the eternally-engaged causation of the self, which lies at the basis of the synchronistic principle (being actualised in the form of the percipient's ego-activity or other symmetrical relationships), generates new orders in the temporal world.

Footnotes to Chapter Three

1. M. Tuby, ed., In the Wake of Jung (London: Coventure Ltd, 1983), Reflection on Jung's Concept of Synchronicity, by Rosemary Gordon, pp 133-134.

2. ibid, p 135.

3. C.G. Jung, CW 8, paras 819-820.

4. ibid, para 846; ibid, p 440, fn 41.

5. C.G. Jung, CW 8, para 849.

6. ibid;

A. Jaffé, The Myth of Meaning in the Work of C.G. Jung (London: Hodder and Stoughton, 1970), pp 150-151.

7. C.G. Jung, Memories, Dreams, Reflections (Glasgow: Collins - Fount Paperbacks, 1979), p 418;

CW 8, paras 855, 858.

8. C.G. Jung, Memories, Dreams, Reflections, p 418.

9. C.G. Jung, CW 8, para 916.

10. ibid.

11. ibid, p 502, fn 71.

12. C.G. Jung, Memories, Dreams, Reflections, pp 284-285.

13. C.G. Jung, CW 14, paras 129-131.

14. M.L. von Franz, On Divination and Synchronicity: The Psychology of Meaningful Chance (Toronto: Inner City Books, 1980), p 76.

15. ibid, p 76.

16. ibid, p 74.

17. M.L. von Franz, Number and Time: Reflections Leading toward a Unification of Depth Psychology and Physics (Evanston: Northwestern University Press, 1974), p 224.

18. C.G. Jung, CW 8, para 964.

19. M.L. von Franz, Number and Time, p 223.
20. *ibid.*
21. *ibid*, pp 223-225;
M.L. von Franz, On Divination and Synchronicity,
pp 98-102, 72.
22. M.L. von Franz, On Divination and Synchronicity,
pp 99-100, 116.
23. C.G. Jung, CW 8, para 964.
24. *ibid.*
25. A. Jaffé, The Myth of Meaning, p 152.
26. M.L. von Franz, On Divination and Synchronicity, p 116.
27. C.G. Jung, CW 8, para 964.
28. *ibid*, para 965.
29. *ibid*, p 500, fn 70; *ibid*, paras 947-948;
A. Jaffé, The Myth of Meaning, pp 152-153.
30. C.G. Jung, Memories, Dreams, Reflections, p 413.
31. A. Jaffé, The Myth of Meaning, pp 150-151.
32. M.L. von Franz, On Divination and Synchronicity,
pp 24-25.
33. C.G. Jung, CW 8, paras 967-968;
M.L. von Franz, On Divination and Synchronicity, p 116.
34. M.L. von Franz, On Divination and Synchronicity, p 87;
M.L. von Franz, Number and Time, pp 157-158.
35. M.L. von Franz, C.G. Jung: His Myth in Our Time, p 83;
M.L. von Franz, On Divination and Synchronicity, p 87.
36. M.L. von Franz, On Divination and Synchronicity, p 87.
37. *ibid.*
38. *ibid*;
C.G. Jung, CW 8, para 964.
39. C.G. Jung, CW 8, para 219.

CHAPTER FOUR

CHAPTER FOUR

THE INDIVIDUATION PROCESS AND THE ALCHEMICAL OPUS

In previous chapters, I classified the percipient's psychoid field of the human-specific collective unconscious into a 'boundarised' and an 'extended' psychoid field. However, the reader may think that the percipient's 'extended' psychoid field cannot be a 'psychoid' field of the human-specific collective unconscious but rather a 'psychoid' field of the unconscious substrate as a whole, in the centre of which is located the percipient's 'boundarised' psychoid field. Now I will attempt to clarify the meaning of my assumption concerning the twofold structure of the percipient's psychoid field of the human-specific collective unconscious.

When the causation of the self participates in the human pattern, a psychoid field of the human-specific collective unconscious is formed. The human pattern, or human-specific internal structure of the self, comprises a human-specific number of the simplest patterns, each of which is a reproduction or reduplication of the basic internal structure of the self (which is a static form of the causative pattern of the self). When this basic internal structure of the self signifies a noumenal reality,

it represents the simplest pattern, whereas when it becomes a phenomenal reality, it represents the simplest substance, which constitutes a phenomenal event. Therefore when a particular image occurs in the percipient's conscious field, that image constitutes a set of the simplest patterns which are psychically superimposed; on the other hand, when a particular material event occurs, it constitutes a set of the simplest patterns which are materially superimposed: therefore an individual human body is a materially-conglomerated form of a human-specific number of the simplest patterns.

Although, when the causation of the self participates in the human-specific number of the simplest patterns constituting the human pattern, it forms a psychoid field of the human-specific collective unconscious, this psychoid field has a twofold structure - a 'boundarised' field (which is a noumenal form of the percipient's body) and an 'extended' psychoid field of the human-specific collective unconscious. This is because, when the antithetical causation of the self, in which a progressive and a revertive causation are coupled, participates in the human pattern, a progressive causation generates a 'boundarised' psychoid field. This is also the quasi-temporal moment at which an 'extended' psychoid field is formed, by virtue of the coordinative centre of a 'boundarised' psychoid field. Simultaneously, a revertive causation of the self actualises an 'extended' psychoid field, in the form of the actual

material world (in which a 'boundarised' psychoid field is correlated with the percipient's body). Since, in the non-spatial and atemporal unconscious substrate, all 'boundarised' psychoid fields mutually overlap, the percipient's 'boundarised' psychoid field and an 'extended' psychoid field (on which the material world as a whole is based) cannot be distinguished, but together constitute 'one' potential background of the world as a whole, in which a coordinative centre is potentially realised in the form of a 'boundarised' psychoid field. Thus, whatever the degree of boundary of a psychoid field, each 'boundarised' psychoid field is at the same time the unconscious substrate as a whole, so long as it remains in a potential state. However, its effects are dependent upon the degree of boundary of the psychoid field, namely, of the intensity of the causation of the self, which results from the participation of the pattern (for example, the human pattern). Therefore a particular degree of the causation of the self, which is the coordinative subject not only of a 'boundarised' psychoid field but also of an 'extended' psychoid field, can coordinate other 'boundarised' psychoid fields overlapping with a particular 'boundarised' psychoid field, in the manner of the pattern participating in it. Thus the human-specific intensity of the causation of the self (that is, the percipient's ego in its causative aspect), which is primarily the coordinative subject of the percipient's 'boundarised' field, can actualise (materialise) an 'extended' psychoid field in a specifically human manner, and therefore this 'extended' psychoid field of the

unconscious substrate as a whole can be regarded as an 'extended' psychoid field of the human-specific collective unconscious.

Moreover, since the causation of the self is founded upon the principle of synchronicity, when the causation of the self participates in the human pattern, the percipient's 'boundarised' psychoid field is polaristically actualised in the form of parallel psychic and physical events, namely, the percipient's body and its self-mirroring. I take this self-mirroring of the percipient's body to be a psychically-superimposed form of the percipient's 'boundarised' psychoid field. At the same time, the coordinative centre of the percipient's 'boundarised' field can actualise an 'extended' psychoid field in the same manner as the polaristic actualisation of the percipient's 'boundarised' field, therefore an 'extended' psychoid field is polaristically actualised in a specifically human manner in the form of the material state of the world and its sensible reality. The conscious scope of the percipient's psychic field, by means of which it perceives images of the world, cannot be confined in the psychically-superimposed form of the percipient's 'boundarised' psychoid field, but rather it extends to the percipient's 'extended' psychoid field (that is, the unconscious substrate as a whole). The same is true of the material world. The 'extended' psychoid field can be regarded as the potential reality of the material world, in which only a part is phenomenised - in the form of the sensible material world. From this point of view, the

percipient's psychic field and the material world share a common potential background, that is, the percipient's 'extended' psychoid field, and are regarded as symmetrically actualised forms of one and the same potential reality.

The problem is, then, to determine where the percipient's conscious field is located; for, even though the percipient's conscious field represents a realised part of a psychically-superimposed form of his 'extended' psychoid field, and even though the actualised material world and the percipient's conscious reflection of this material world (namely, the percipient's conscious scope in relation to his sense organs) share a common potential background, they must constitute different phases of one and the same actualised reality within the percipient's 'extended' psychoid field. I assume that the self-mirroring of the percipient's body, resulting from the polaristic actualisation of the percipient's 'boundarised' psychoid field, is a psychically superimposed form of the human pattern, which registers perceived images, and which may be related to the physiological processes of the percipient's brain cells; therefore a psychically actualised form of the percipient's 'boundarised' psychoid field may well be the percipient's conscious field, even if it has not yet been filled up with a conscious content. When the percipient becomes conscious of images (whether relating to the human-specific perception of other 'boundarised' psychoid fields or the abstraction of conceptual entities), these images become contents of his conscious field. Jung described this

incessantly-renewed process of the becoming-conscious of images, from moment to moment, as 'individuation'. The goal of individuation is, for Jung, the realisation of the self; nevertheless, we encounter a great problem in defining this goal. Jung regards the self as the total sum of the archetypes. ¹ However, if the self is so regarded, it must include infinite psychoid fields constituting the percipient's 'extended' psychoid field, namely, the boundless unconscious substrate, since each 'boundarised' psychoid field (which is the noumenal form of a material object) can be regarded as a facet of the percipient's 'extended' psychoid field, namely, the archetype. The range of the hypostatic aspect of the self (that is, the unconscious substrate) is boundless and is therefore equivalent to the undefined state of Nothingness. Therefore the self cannot possess its own hypostatic aspect. If the hypostatic aspect of the self is Nothingness, then this conclusion contradicts Jung's definition of the self as the total sum of the archetypes. Unless there exists a specific boundary of the self which creates a wholeness, Jung's teleological expressions, 'the goal of individuation', and 'the total sum of the archetypes', are meaningless. This is because the boundlessness of the self represents the state of cessation of all subdivisions within it.

However, if the percipient's 'boundarised' psychoid field is regarded as a hypostatic aspect of the self, in which the causation of the self participates, then a psychically actualised form of this field, namely, the self-

mirroring of the percipient's body, represents the human-specific boundary of the self, toward which the human species is capable of expanding its conscious contents. This is because, whatever the nature of the becoming-conscious of images, it is a process of the filling-up of the psychically-actualised form of the percipient's 'boundarised' psychoid field. Since this human-specific boundary of consciousness is common to all individuals, each individual's individuation process is at the same time the process of raising the conscious level of the human species. Therefore the goal of individuation, that is, the realisation of the self, means the total realisation of the percipient's 'boundarised' psychic field, in terms of its being filled up with conscious contents, although this is in fact an unattainable goal for an individual.

The individuation process is always correlated with the becoming-conscious of unconscious contents in the form of images. Unlike conventional signs, which are predominantly the result of conscious activities, symbols are images of originally unconscious contents. ² Therefore images are the result of the cooperation between ego-consciousness and the unconscious. Symbols are the highest possible expression of the transcendental nature of the unconscious contents, which are only partially representable. By virtue of their archetypal character, symbols invariably show 'polysemy' and 'polyvalence'. ³ This is because the attribute of the self as functional totality is wholly immanent in each image. Each image represents both the self

and an aspect of the self, namely, an aspect of the human-specific collective unconscious. The unfolding of images is the empirical criterion for the reconciliation of ego-consciousness and the unconscious, and of the facets of the collective unconscious (the archetypes) which settle down in the form of conscious contents. Therefore Jung described a symbol, or image, as "a coin split into two halves which fit together precisely".⁴ Only out of the formation of symbols (images) do new conscious situations (or attitudes) emerge, and each individual actively participates in the everlasting cosmogonic process of the self through his consciousness. This is because the process of individuation is, from the point of view of the ego, the process of growth of an individual personality, while from the point of view of the self, it is the process of illuminating the unconscious parts of the divine wholeness. This latter process is a cosmogonic process.

From this point of view, the individuation process is one of differentiation and synthesis of the unconscious psyche, through images appearing in each individual's conscious field. The appearance of particular images is the only criterion for integrating facets of the unconscious psyche with consciousness. This integration is founded upon the automatic unconscious process, namely, the suggestive appearance of unconscious contents (the archetypes). Only the percipient's conscious recognition of the experience of unconscious contents makes it possible to objectify them and to synthesise them into conscious contents.

The typical feelings associated with the images of objects, and which function as spiritual agents, determine the percipient's conscious attitude to objects, and are closely connected with the different steps or stages of the individuation process. Jung called these typical images simply the archetypes, without making a clear distinction between the images (or agents) and the unconscious contents. Toward the end of this chapter, I intend to focus on the notional distinction between the archetypes as spiritual 'agents' and the archetypes as the pre-existent forms of objects.

When the archetypes appear, they possess a distinctly numinous character which transports the subject into a state of rapture. This is one of the striking characteristics of the archetypes, and one which Jung called 'numinosity', or the *numinosum*. This term was "adapted by Jung (as well as by Rudolf Otto) from classical descriptions of encounters with the gods and goddesses", relating "the impact of the appearance of the immortal divinities upon the mind of mortals". ⁵ The *numinosum* is, according to Jung, "either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness". ⁶ A great many ritualistic performances are carried out for the sole purpose of producing the effect of *numinosum* at will, by means of devices such as magical techniques. ⁷ According to Jung, every creed is originally founded, on the one hand, upon the experience of the

numinosum generated by the eruption of an unconscious content into consciousness, and, on the other, upon the conscious reflection of the experience of such a revealed archetype. "Creeds are codified and dogmatized forms of original religious experience. The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate structure of ideas. The practice and repetition of the original experience have become a ritual and an unchangeable institution".⁸ Religious creeds were, therefore, originally archetypal contents experienced by an individual.

Jung pointed out that, for a primitive man, a thought simply appeared to him: he never consciously intended to produce it. It suddenly appeared to him in the form of a projected sensuous perception, like an extremely vivid dream or hallucination. For the primitive, "thoughts" were objects of inner perception and not thoughts at all, since they superimposed themselves on sensuous reality as external phenomena.⁹ In this case, thought was essentially a revelation forced upon man through its immediacy and actuality. Primitive man is not much concerned with searching for the meaning of objective phenomena, but rather his unconscious psyche has an irresistible urge to assimilate outer sense-experiences to inner psychic events. For the primitive, the exterior world is, at one and the same time, the topography of the unconscious. Primitive man dwells in his exterior land and at the same time lives in his interior land of the unconscious. Each exterior

objective phenomenon - summer, the phases of the moon, and so forth - is not an allegory but rather a symbolic projection of a subterranean drama of the unconscious psyche. For the primitive, therefore, such projection is a measure of outer objects or events. ¹⁰ Even for a modern man, the whole atmosphere of a place can appear symbolic and can be regarded as the projection of a coherent unconscious system.

The word 'projection', writes Jung, "is not really appropriate, for nothing has been cast out of the psyche, rather, the psyche has attained its present complexity by a series of acts of introjection. Its complexity has increased in proportion to the despiritualization of nature". ¹¹ Projection is an unconscious process that works only so long as it remains unconscious. The personification of lifeless objects is, therefore, a remnant of unconscious contents which were projected by primitive man. The projection is caused by an unconscious identity, while "the unconscious identity, in turn, is caused by the projection of unconscious contents into an object, so that these contents then become accessible to consciousness as qualities belonging to the object". ¹² This means that, when the percipient perceives an object, he does not perceive the 'object per se', but rather he perceives the image of that object in a specifically human manner, not only with regard to its form but also with regard to the psychic impact associated with that image. The perception of the image of an object results from the unconscious

projection of the archetypal structure of the human-specific collective unconscious into that object, and the quasi-temporal moment at which a particular image of that object occurs is equivalent to a synchronistic event, in which the percipient's psychic process and a physical event are meaningfully connected through an image of that event occurring in the percipient's consciousness. ¹³

'Synchronicity' is basically the same idea as magical causality (potency), which the natural philosophers of the Renaissance believed to be the natural (spontaneous) manifestation of the Godhead. The basic role of such magical causality is the correspondence of macrocosm and microcosm, that is, 'what is within is also without'. According to this idea, "everything has its analogy, and an analogy is not what we would now call parallelism of form but has also a secret link of effectiveness". ¹⁴ The natural philosophers of the Renaissance, for example, Bruno and Paracelsus, believed that astrological constellations affect things on earth, and vice versa. Paracelsus, in fact, recognised that ultimate effectiveness does not come from the constellations of the stars but from analogous constellations within man. He thought that the position of man, namely, the 'locus' of a self-identical subject, was the exact midpoint between the macrocosm and the microcosm. Paracelsus held a strong belief that "within man there was a kind of image of the firmament with its stars, and that the outer constellations of the firmament affect this inner firmament". ¹⁵ These two firmaments are symmetrical images

which show a constant propensity to union and separation, due to the position of man. They are, in fact, one and the same firmament. Only the coordinative quality of a percipient's ego divides this unitary firmament into two separate processes. This is why astrologers, when they saw that someone had a negative horoscope, made a chemical counter-magic which was intended to break the dominant macrocosmic constellation. ¹⁶ Modern man has already acquired knowledge of the objective world, so he can intentionally withdraw projections. Modern man can distinguish his own psychic happenings from his experiences of objective phenomena, this being accomplished through the conscious recognition of the fact of experiencing psychic contents. When this happens, psychic contents are reintegrated into consciousness. The higher the degree of consciousness that develops, the more the internal and external worlds lose their bond, with the result that the gulf between subject and object grows wider.

Jung thought that tribal lore was also based upon the numinous experiences associated with the manifestation of the archetypes, and that such lore was a modified form of archetypal images. Tribal lore itself is no longer unconscious contents but has been turned into conscious formulae, taught according to tradition, generally in the form of esoteric teachings. The same is true for all religious dogmas. They seek to apprehend the hidden reality in the psyche, and therefore contain revealed knowledge. ¹⁷ Although the autonomous archetypes reveal hidden knowledge

of the unconscious psyche, the autonomous power of the archetype must not be underestimated. If the integration of the archetypes with ego-consciousness is not successful, the archetypes may have very dangerous consequences for ego-consciousness. The archetypes are, as it were, nuclear dynamisms of the psychic field. "Each archetype is also like a mass of dynamic energy, and in a schizophrenic, for instance, such a load can explode the ego-complex if the tension is too great. That shows empirically how high the tension of an archetype [vis-à-vis ego-consciousness] can become, for it can even destroy the whole conscious personality".¹⁸ Since the autonomous manifestation of the archetype, accompanied by *numinosum*, is projected upon an external object and takes its form (or image), this image very often causes a possession, which is either agreeable or disagreeable to the percipient's conscious mind, and which absorbs conscious energy. Since consciousness is founded upon the disposable energy generated by the tension of pairs of opposites, that is, by the polarity of the unconscious and consciousness, then, when the cooperation of complementary opposites does not function well, the unconscious becomes an enemy of consciousness and absorbs the energy available to consciousness. This loss of conscious energy means that consciousness is weakened and becomes controlled by the unconscious agent, the archetype. This is the phenomenon which the primitives feared as 'the perils of the soul'. All religious formulae and dogmas are healing systems for the illness of the soul caused by a disturbance resulting from the autonomous power of the

unconscious. Religious formulae "were dams and walls to keep back the danger of the unconscious, the perils of the soul". ¹⁹ They make smooth channels to canalise the libido which characterises the energy of the unconscious, protecting the conscious mind and integrating the archetypes in the form of conscious contents. ²⁰ The disturbance of the conscious subject is, in fact, caused by the autonomous character of the archetype projecting itself upon an external object, then producing a particular image of that object which causes a possession. The only way to cure such a disturbance is to separate such a possessive image from the ego and to reintegrate it in the form of a conscious content. This is the crucial procedure for the individuation process. All religious formulae are valid, as long as they are symbolisations of a healing system experienced by individuals in the past.

Endless repetition of the becoming-conscious of the archetypes has engraved these experiences into our psychic constitution in the form of 'patterns', which represent the typical apprehension of objects. Since these 'patterns', or the archetypes, take their forms through projection upon external objects, there are as many forms (images) as there are situations in the percipient's life. However, the typical images occurring in a typical situation always lead a percipient into the individuation process, and are related to the different stages of that process. ²¹

The individuation process usually starts from a confrontation with the percipient's own shadow, which signifies the negative aspect of personality, and which always works as the counter-will to the percipient's ego-personality. The shadow is equivalent to the contents of the personal unconscious, which are mainly elements of a repressed inferior personality. However, the ultimate disturbance of the shadow is that it merges indistinguishably with the archetypes, then erupts into consciousness in the form of grotesque personifications through projection upon objects. ²² On this level, with the emotions scarcely controlled, one behaves like a primitive, who is singularly incapable of moral judgments. Therefore the recognition of the shadow is the first step in the individuation process. ²³

The repression of the shadow becomes the source of neurosis. In other words, a neurosis indicates the intensification of the counter-will relative to the ego-conscious personality. ²⁴ However, it is impossible to abolish the shadow, since the tension of opposites is the incessant source of psychic energy, and such abolition would mean the cessation of ego-consciousness. ²⁵ Thus the only possible solution is to determine how to live with the shadow and to tame it into cooperation in the developing personality. In other words, the shadow cannot be abolished, therefore the beginning of learning how to live with the shadow is a matter of the conscious recognition of

its existence. This conscious recognition prepares the archetypes for integration into consciousness.

The first archetype which is encountered after the recognition of the shadow is the 'anima'. For Jung, archetypes originate from the repetition of ancestral experiences. So the a priori patterns of feminine images are inherited in man's psychic disposition. The endless repetition of all ancestral experiences is embodied in a wide variety of forms, possessing all the outstanding characteristics of the feminine personality. ²⁶ Unlike the scholastic notion of the soul as the *anima rationalis*, Jung's concept of the anima is the feminine personification of the chthonic part of man's soul, that is, the unconscious. ²⁷ The anima does not, however, signify the inherited images of women, but is simply the projection-determining factor relating to the perception of women. The anima therefore takes on a definite form only through its projection on to a woman. It is initially projected on to the mother, who is the first bearer of the soul-image. Subsequently, it is projected on to those women who arouse a man's feelings. The anima demands a definite form through projection, whether good or evil, beautiful or ugly. ²⁸

Just as the syzygy motif, or the male-female deities, is a universal motif in mythology, so the anima has its counterpart, namely, the a priori pattern, which perceives the images of man inherited in woman's psychic dispositions. Jung called this personification of woman's unconscious the

'animus'. The animus, writes Jung, "corresponds to the paternal Logos just as the anima corresponds to the maternal Eros".²⁹ This is because "woman's consciousness is characterised more by the connective quality of Eros than by the discrimination and cognition associated with Logos."³⁰ Possession by the anima makes a man touchy, irritable, irrational, and moody, while a woman possessed by the animus is always in danger of losing the quality of Eros, so that she expresses "irrational opinions" or "opinion for opinion's sake". However, anima and animus also possess positive aspects. The anima reveals secret knowledge hidden in the unconscious psyche, while the animus brings forth creative seeds which have the power to fertilise the anima.³¹

The process of integration of the anima (or, for women, the animus) into consciousness comprises three stages. The first is the objectification of the anima as the unconscious agent. This is necessary in order to obtain an accurate idea of the power and nature of the anima, by means of which the ego and the unconscious are given equal opportunities to face each other as opposite psychic activities, without intermingling.³² The second stage is the differentiation of the ego (ego-activity) from the contents of the anima (namely, an image caused by the anima). This stage requires not only the integration of symbolic manifestations of the anima in the form of images, dreams, and fantasies, but also the active participation of the ego in amplifying these suggestive images of the anima. This is because "there is

no procedure to distinguish the contents pertaining to the ego from those contents pertaining to the anima" without differentiating the ego-conscious content (as a hybrid phenomenon) from images caused by the anima. ³³ In other words, this differentiation alone can avoid identification of the image caused by the anima with an external object. If the differentiation fails, the psychic activity of consciousness "develops states of possession ranging from moods to psychosis". ³⁴ This is the state in which the ego is possessed by the unconscious content, instead of possessing it. Jung called this state the 'mana-personality'. The third stage is the separation of consciousness from the 'mana-personality'. This is the final step in the integration of the anima. Through this procedure, the anima is transferred into "a function of the relationship between the conscious and the unconscious". ³⁵ In other words, the anima becomes a cooperator with the ego-conscious personality, and the ego is endowed with the properties of the anima, in terms not only of the pattern, which localises particular images, but also of the energetic intensity associated with that pattern. This results in an expanded orientation of consciousness. Yet there is still another archetype (or projection-determining factor) which lies hidden behind the anima, and which reflects a superior knowledge of life's laws. This is the archetype of the 'Wise Old Man' (or, for women, the 'Chthonic Mother'). The archetype of the 'Wise Old Man' is alternatively called the 'archetype of meaning', or the 'archetype of the spirit', since it symbolises the pre-existent meaning hidden in

chaos. ³⁶ The activity of this archetype can be seen most clearly in dreams.

The meaning of dream-images may initially seem utterly incomprehensible, but if we examine them closely and try to understand them, they may in due course reveal highly intelligent and meaningful statements, often superior to those made by consciousness. A characteristic of the archetype of the 'Wise Old Man' is that it compensates for a situation of spiritual deficiency, where insight, understanding, and determination are required but cannot be mustered in consciousness. In fairytales, we come across the motif of helpful animals, who behave like humans, speak a human language, and display a knowledge superior to that of man. Jung would say that the archetype of the spirit is here being expressed in theriomorphic forms. ³⁷ Therefore the archetype of the 'Wise Old Man' stands for a goal-oriented spiritual factor which signifies reflection, knowledge, and wisdom, and which is very often personified in the form of a magician, doctor, priest, or other person in authority. ³⁸

Like any other archetype, this 'archetype of the spirit' manifests an ambivalent character, in that it is capable of working for either good or evil. ³⁹ Jung says that it can never be established with one-hundred-per-cent certainty whether the spirit-figures in dreams are morally good or evil, and that they very often show all the signs of duplicity. This duplicity is based on the nature of the

psyche, which is itself based on antithesis. Only the tension between opposites produces energy, so every archetype rests on the foundation of antithesis, just as consciousness functions through the tension vis-à-vis the unconscious (and, in particular, with the shadow).

The tension between opposites, which is first made conscious by the tension between consciousness and the shadow, is still strongly present even at the deeper plane of the archetype of the spirit. This is because the shadow is the most superficial level of the unconscious, and the tension between the two is the source of conscious energy. Yet this antithesis results from the plane of the archetype of the spirit.

The 'numinosity' of the anima also originates from the plane of the archetype of the spirit. ⁴⁰ When the ego has assimilated the properties of the anima, it becomes a part of conscious activity, and becomes a mana-personality. The mana of the 'archetype of the spirit' then attracts the ego (which has assimilated the mana of the anima), since the mana of the anima originates from the 'archetype of the spirit'. The ego, which is possessed by the 'archetype of the spirit', causes ego-inflation. Jung mentions Goethe's Faust and Nietzsche's Zarathustra as typical examples of a personality possessed by the 'archetype of the spirit'. ⁴¹

The differentiation of the ego from the mana-personality is therefore indispensable in avoiding the

danger of possession by the 'archetype of the spirit'. Yet the separation of consciousness from the mana-personality, and the conscious assimilation of the contents of the 'archetype of the spirit', is not the goal of individuation; rather, the ultimate goal of individuation is the realisation of the self.

Although all images appearing to the percipient's consciousness represent variations of the image of the self, the latter, historically and empirically speaking, appear as symbolisations of the characteristic of the self. The self is, historically and empirically speaking, often symbolised by a circle, square, cross, (divine) child, mandala, and so forth, these being taken as 'symbols of unity and totality' and appearing in virtually every culture. ⁴² Even though the self cannot be experienced as an objective factor, these symbols seem to be 'objectified' representations of the fundamental characteristics of unity and totality. For example, there is the symbol of pairs of opposites, represented by the royal brother-sister pair, from which the symbol of unity, the divine child, is born; this is found in many alchemical treatises. ⁴³ Other symbolic images, such as circles, squares, mandalas, and so forth, have certain common structural characteristics, namely a fourfold structure which Jung called the 'quaternity'. This is because the symbolisation of "the ideal completeness is the circle or sphere, but its natural minimal division is a quaternity". ⁴⁴ In his Memories, Dreams, Reflections, Jung notes that the number four has a special numerical

significance, since it is "an apex and simultaneously the end of a preceding ascent" of number units. ⁴⁵ That is to say, the number four represents totality, by virtue of its retrogressive connection with the primal number 'One', the one-continuum, which represents the unity and totality of infinite numbers. Historically, the numerical characteristic of the number four was represented by Maria Prophetissa's alchemical axiom, "Out of the One comes Two, out of Two comes Three, and from the Third comes the One as the Fourth". ⁴⁶ The structure of the quaternity also fits this axiom.

"A quaternity or quaternion often has a $3 + 1$ structure, in that one of the terms composing it occupies an exceptional position or has a nature unlike that of the others. For instance, three of the symbols of the Evangelists are animals and that of the fourth, or St. Luke, is an Angel. This is the 'fourth', which, added to the other three, makes them 'One', symbolizing totality." ⁴⁷ A ' $3 + 1$ ' structure of the self therefore represents the causative or creative pattern of the self, and, at the same time, the internal structure of the self as a symbolic expression of wholeness.

Jung then criticises the Christian formula of the Trinity for not coinciding with wholeness, the structure of which is always a 'quaternity'. According to Jung's interpretation, the trinitarian formula was founded upon an archetypal datum inherited from ancient Egyptian religion.

Although the New Testament did not contain Trinitarian formulae, Jung says that "they nevertheless occur and, like the three divine Persons, are clear indications of an active archetype operating beneath the surface and throwing up triadic formations". ⁴⁸ That is to say, the idea of the Trinity is founded upon the revelation of an archetypal datum. Jung goes on to relate the appearance of the idea of the Trinity to the gradual development of consciousness, through which God was conceived in triadic form. In primitive religions, there was no conception of the Trinity, only Oneness or Unity. The notion of Trinity presupposes a gradual differentiation and unfolding of the archetype in man's consciousness. "Thus the history of the Trinity presents itself as the gradual crystallization of an archetype that moulds the anthropomorphic conceptions of father and son, of life, and of different persons into an archetype and numinous figure, the Most Holy Three-in-One". ⁴⁹ Although the archetypal idea of the Trinity was transmitted from the Egyptian theology of kingship, and the development of the Christian idea of the Trinity, as seen in the 'Homousios formula', was a reconstruction of the archetypal idea of kingship developed in ancient Egypt, the archetypal idea itself was not borrowed from Egyptian theology but appeared in the process of evolution of consciousness in Christian culture. ⁵⁰

According to Jung, the Father, as the One, represents the state of culture where reflection is still undeveloped. In this cultural stage, the other follows from the One by

splitting off from it, and the Father forms the unity or Oneness without any criticism. It is the world of the Father as a pristine or patriarchal age. ⁵¹ Man's reflective consciousness then gave rise to tension with the dual aspect of the Oneness, as he developed intellectual and moral judgment. Reflection then began to question the Oneness of the Father, and men had to differentiate between the One (the unconscious) and the Son (consciousness). ⁵²

"Hence the One has to be supplemented by the other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son. This was the time when the Greeks had started to criticise the world, the time of 'Gnosis' in its widest sense, which ultimately gave birth to Christianity." ⁵³ By the gradual tension between the original One and the other (the Son), the third element was engendered: this third stage was the Holy Ghost, who reconciles the tension between the Father and the Son, and points to the future, to a continuing realisation of the Father who frees from the law. ⁵⁴ The Holy Ghost represents the final, completed stage in the evolution of God. This is because the Holy Ghost is either the progenitor of the Son or the 'Paraclete', who on the one hand continues the work of the redemption of mankind, and on the other is God's revelation of himself. ⁵⁵ In Jungian terms, the Holy Ghost is equivalent to the 'guiding function of the unconscious', which leads to the formation of symbols (or images), and which is experienced as 'meaning'. ⁵⁶ The Holy Ghost signifies the resolution of tension between the Father and the Son, by restoring the original unity between

them; and, through the uniting role of the Holy Ghost, there arises a conscious reflection of man. Therefore the Holy Ghost "is precisely a process of human reflection that irrationally creates the uniting 'third', and is itself connected with the nature of the drama of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity".⁵⁷ The Paraclete is the Spirit by whom Christ was begotten. In his 'Answer to Job', Jung refers to man's divinisation through the Holy Spirit (Holy Ghost):

"He [the Paraclete] is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the third person of the Deity, this is as much as to say that God will be begotten in creaturely man. This implies a tremendous change in man's status, for he is now raised to the position of a man-God. With this the prefiguration in Ezekiel and Enoch, where, as we saw, the title 'Son of Man' was already conferred on creaturely man, is fulfilled".⁵⁸

The Holy Ghost makes possible the transformation of man into a divine being by virtue of his continuous incarnation of God and the future indwelling of the Holy Ghost. However, Christ is not a creaturely man, since he has no inclination to sin. His descent, conception, and birth show that he is a hero or demi-God in the classical sense. Church dogma insists on the literal taking-up of the physical body of Christ into heaven. However, the body of Christ is a spiritualised body, since the dark, sinful aspect symbolised by corruptible matter is totally split off from the symbol of Christ. Therefore his corporeality is spiritualised and different from corruptible matter. That is why the

alchemist Khunrath rightly understood Christ as the Saviour 'of the microcosm', but not of the corruptible world of matter. ⁵⁹ The work of his redemption lies within the spiritual realm and does not reach into the darkness of corruptible matter. The Holy Spirit makes man's consciousness more and more akin to that of God. This is the actualisation, or realisation, of the Spirit in the spiritual plane. However, the fleshly body (the common earth in alchemical terms) is excluded from the total realisation of the spirit. ⁶⁰ This suggests that the Trinitarian completeness of God's evolution is imperfect because it excludes the fourth element, the body.

The natural philosophers of antiquity represented the trinity as three 'spirits', which they called *Volatilia* - namely, water, air, and fire; whereas the fourth constituent element, the 'earth' or the body, was symbolised by the Virgin. In this way, the feminine element must be added to the philosopher's trinity, thereby producing the quaternity. ⁶¹

In Catholicism, the fourth is added as the Virgin, the Mother of God. Hence Catholicism shows an imperfect quaternity, albeit including the feminine element. ⁶² The assumption of the Blessed Virgin Mary is admitted as an ecclesiastical doctrine, although it has never been revealed explicitly. However, doctrinally speaking, it is a *revelatio implicitum*. Mary is not an ordinary woman, since she is a virgin immaculately conceived. Like Christ, she

has no inclination to sin. ⁶³ Therefore the quasi-quaternity implicit in Catholicism totally lacks any element of evil. ⁶⁴

For the natural philosophers and alchemists of the Middle Ages, the principle of evil was not mentioned explicitly, but was associated with the poisonous quality of the *prima materia*. The latter they assumed to be part of the original chaos, which was pregnant with spirit. They understood this spirit to be confined in the original chaos as a 'seminaterial pneuma', called 'Mercurius'. ⁶⁵ Mercurius is a dual, paradoxical being which is as much spiritual as material, as much good as evil, and as much an effect as a cause. By means of its antithetical quality, Mercurius was regarded as the medium of the alchemical *coniunctio*, which mediates all pairs of opposites - for example, spirit and body - and, for this very reason, Mercurius was equated with the soul. ⁶⁶ This is because, in the alchemists' view, "there did not exist an intermediate realm between mind and matter, ie, a psychic realm of subtle bodies, whose characteristic it is to manifest themselves in a mental as well as a material form". ⁶⁷ The alchemists understood the soul as the celestial or supercelestial body, and considered it to be only partly confined to the individual body, just as God is only partly enclosed in the body of the world. Hence the alchemists considered the soul to be the representative of God. ⁶⁸ Paracelsus and his school assumed that matter was an *increatum* which was therefore coexistent, and coeternal,

with God. That is to say, they believed that matter stood for an aspect of the divine reality. ⁶⁹ Contrary to the alchemical view, matter was excluded from Christian dogma, and this produced an enormous gulf between spirit and matter, until the formulation of the ecclesiastical doctrines of the Assumption and Coronation of Mary. ⁷⁰

Alchemy, says Jung, "throws a bright light on the background of Christian dogma and compensates for the imperfect *coniunctio* of opposites, or salvation, in Christian dogma, for the new article of faith expresses this in symbolical form". ⁷¹ The alchemical opus represents a repetition of the creation of the world and, at the same time, a process of redemption. The goal of the alchemical opus is the production of the *lapis*. ⁷² The production of the *lapis* represents the total union of opposites, which in reality is multiplied, but which was originally a total unity, representing the consummation of redemption. ⁷³ For this very reason, the *lapis* was regarded by the alchemists as synonymous with the Risen Christ. Jung, however, regarded the *lapis* as synonymous with the self, so that the production of the *lapis* signifies the realisation of the self. Hence the alchemical opus is equivalent to the individuation process, whose goal is the realisation of the self. ⁷⁴

In his Mysterium Coniunctionis, Jung discusses the alchemist Gerhard Dorn's threefold stages of the alchemical opus, equating them with the stages of the individuation

process. The latter, although primarily the process of integrating the unconscious contents, also represents the process of the becoming-conscious of the causative aspect of the self in the form of ego from moment to moment. Thus each stage of the individuation process, in terms of the becoming-conscious of the unconscious contents, represents a repetition of the process of the becoming-conscious of the self in the form of ego from moment to moment. From this standpoint, I will now discuss the implication of each stage of Dorn's alchemical opus, employing the basic concepts of Jung, but extending Jung's interpretation of Dorn's work.

The first stage is called the *unio mentalis*, which is the separation of the soul from the body and the synthesis of this separated state with the spirit. Dorn conceived this stage as the overcoming of the body in an introverted way, ⁷⁵ and Jung regarded it as the withdrawal of projection, ⁷⁶ in terms of the objectification of a material object (the percipient's body) from an unconscious content on which the percipient's body is based, comparing it with the first stage of the individuation process. However, if the individuation process is interpreted from the point of view of the becoming-conscious of the self in the form of ego, this stage represents the percipient's body returning to its original (noumenal) state of the soul. In Jung's scheme, the spirit represents the dynamic aspect of a 'boundarised' psychoid field of the human-specific collective unconscious, which is primally the dynamic causation of the self, while the soul represents the formal

aspect of a 'boundarised' psychoid field of the human-specific collective unconscious, which is primally the human pattern.

From my own point of view, this first stage represents the percipient's body (which is an individuated form of the soul) returning to its noumenal (unconscious) state, that is, the static human pattern. In this state, the percipient's ego is converted to its noumenal form, namely, the causation of the self. However, the causation of the self is still dynamically active in the unconscious substrate, since the psychic aspect of a 'boundarised' psychoid field in the unconscious substrate still participates in the human pattern, and still maintains that psychoid field. The unification of this state with the spirit represents the static unity of a 'boundarised' psychoid field, in which the dynamic causation of the self is at rest. At this stage, a 'boundarised' psychoid field, on which the percipient is based, returns to its static form, that is, the static human pattern. The reader must bear in mind that this state is not the state of undistinguished Nothingness; rather, it represents the static unity of the noumenal form of the percipient's ego, his body, and any psychic activities resulting from the dynamic unity of these; and the noumenal form of ego (the causation of the self) still participates statically in the noumenal form of the body (namely, the human pattern), thus forming a state in which the active coordination due to the

causation of the self is suspended. This is the static form of the percipient's 'boundarised' psychoid field .

The second stage of Dorn's alchemical opus is the reuniting of the *unio mentalis* with the body, namely, the *coniunctio* of the spirit-soul with the body, and the consummation of the spiritualised body (equated by Dorn with the resurrection of Christ). ⁷⁷ In many alchemical writings, this stage is often symbolically expressed as the *Mysterium Coniunctionis* between the masculine, or the spirit (symbolised as the sun, or the king), and the feminine, or the soul (symbolised as the moon, or the queen). I consider that this stage represents a unification of the percipient's static 'boundarised' field (which is the human pattern) with a progressive causation of the self, and that the human pattern is converted to a dynamic 'boundarised' psychoid field on which the percipient is based. Since the simultaneous occurrence of the percipient's body and his conscious field results from the participation of the antithetical dynamic causation of the self in the human pattern (the static state of the percipient's 'boundarised' field), and since this generation results not from a progressive but from a revertive causation of the self, the participation of a progressive causation of the self in the human pattern merely generates a 'boundarised' psychoid field of the human-specific collective unconscious, without being polarised into the percipient's body and his conscious field.

The third stage of Dorn's alchemical opus is the unification of the spiritualised body with the *unus mundus*.⁷⁸ I consider that this stage represents the participation of a revertive causation of the self in a 'boundarised' psychoid field, as a result of which this psychoid field is polarised into the percipient's body and his conscious field. This is the moment at which the antithetical dynamic causation of the self is converted to the percipient's ego; and, at this moment, the percipient's 'extended' psychoid field (which overlaps other psychoid fields) is polaristically actualised in the form of the material world and the image of the material world appearing in the percipient's conscious field.

The third stage, writes Jung, "was depicted in alchemy after the manner of an Assumption and Coronation of Mary, in which the Mother of God represents the body".⁷⁹ Mary, as the symbol of the soul (the human pattern), which connects the spirit (the causation of the self) with matter, was described in many alchemical treatises and ecclesiastical hymns as "the window of eternity" or "the window of escape".⁸⁰ Dorn described the spirit which is about to unite with the soul as the "spiracle [*spiraculum*] of eternal life", which is equivalent to Leibnitz's "window into eternity".⁸¹ A spiracle is an airhole through which the sensible world connects with the *unus mundus*, or an 'extended' psychoid field of the human-specific collective unconscious.

This spiracle seems to be a symbolic representation of the coordinative centre of an 'extended' psychoid field of the human-specific collective unconscious, since it is a locus through which ego-activity (in its aspect of effect) is manifested, and through which the material world and its sensible image simultaneously come into being. The coordinative centre of this 'extended' psychoid field is the self in its causative aspect, yet at the same time it is the percipient's ego, at the point when the causative aspect of the self becomes actual in the form of ego-activity as an effect. The ego, when it is not participating in any conscious contents (including the percipient's body), appears to be merely self-related activity, although the ego without participating conscious contents cannot be an actual state of this self-related activity. Every actual state of being, even the smallest unit of being, possesses its own physical state, which assures its individuality. Since the ego-activity which occurs with the manifestation of a conscious content (an image) is merely an effect, its cause, or the activity of ego in its causative aspect, always manifests itself by participating in the human pattern (on which the physical structure of the human body and the human-specific intellection are based) from moment to moment. Without this participation, the cause of ego-activity cannot form a 'boundarised' psychoid field of the human-specific collective unconscious, and therefore this cause never becomes actual in the form of ego-activity. This is because the coordinative centre of this psychoid field is the causation of the self, and the causation of the

self, when it becomes actual in the form of ego-activity, is endowed with the human-specific pattern of conscious localisation, through the participation of the human pattern in it, despite the fact that the causation of the self is merely 'self-related motion pattern', which proceeds from itself and simultaneously reverts upon itself. Hence there is a specific causative pattern of the self which superimposes its self-related motion-pattern, in the form of self-related ego-activity, from moment to moment, regardless of the different varieties of conscious image which simultaneously occur with this self-related activity. This causative pattern, as seen in the individuation process and in Dorn's alchemical opus, is always a '3 + 1' structure, namely, the threefold stages plus the reversion upon the original state in which three stages (or divisions) are united.

The causative pattern of the self is a manifestation of the internal structure of the self, which is the most basic structural pattern, representing the attribute of the self as wholeness. This internal structure of the self is, however, not manifested in a causal way, in the sense of each pre-established division (or stage) of a '3 + 1' structure possessing a causal relationship with every other pre-established division; rather, the pre-established divisions within the self are manifested simultaneously as a one-continuum, each division being interpenetrated by every other division, representing a quaternary structure. An effect of this, at the conscious level, is that the

causative pattern of the self is manifested in the form of a fundamental pattern of intellection of the ego, which perceives the unconscious contents. This effect represents the four functions of conscious orientation, described by Jung as feeling, thinking, sensation, and intuition. Three of these, namely feeling, thinking, and sensation, are functions which discriminate and evaluate the qualities of a manifested unconscious content, while the fourth, namely intuition, is a reversion of those discriminated qualities upon the original undiscriminated (unconscious) state. ⁸² Therefore when an unconscious content (as a phase of the self in its Existence, namely, a phase of an 'extended' psychoid field of the human-specific collective unconscious) is manifested, three divisions of a manifested unconscious content are created at the conscious level and simultaneously reverted upon the original undivided unconscious state. This means that each division is based upon the law of synchronicity, so that the manifestation of division and of the reversion of division upon the undivided state occur simultaneously in each division (or state). Otherwise, the four functions of conscious orientation could not occur simultaneously. The manifested unconscious content is divided into three qualities, yet, at the same time, it maintains the quality of a one-continuum with the self. In this case, the realisation of the divisions of a manifested unconscious content is nothing other than the portrayal of the pre-established divisions of the self (which represent the attribute of the self as wholeness) in the form of ego-activity.

The pattern of perception of an unconscious content in a specifically human manner is founded upon two factors. First, there is the above-mentioned causative pattern of the self, which superimposes its pattern in the form of ego-activity from moment to moment, this being the most unified or simplest pattern, representing the attribute of the self as wholeness. Secondly, as a result of the endless repetition of the former pattern, the self has acquired the human pattern, which constitutes a set of the simplest patterns. A human-specific number of the simplest patterns, which constitutes the human pattern, reaches orderedness at the level of the species. Since the archetypes represent differently-arranged sets of the simplest patterns participating in the causative pattern of the self, the orderedness constituting the human pattern determines the forms and orders of noumenal realities in a specifically human manner. The conscious contents are therefore determined by the human-specific orderedness which constitutes the human pattern, through the participation of which the continually-engaged causative pattern of the self is manifested in the form of ego-conscious activity from moment to moment.

This view sheds some light on the solution of two major problems encountered in this chapter. First, Jung never made a clear conceptual distinction between the archetypes as the constituent patterns on which perceived images are themselves based, and the archetypes as the spiritual agents

which determine the goal-oriented meanings of perceived images and which lead to the individuation process. And, in relation to this problem, there is the additional problem of determining in which layers of the unconscious psyche the above-mentioned spiritual agents are to be located.

With respect to the latter problem, Jung speaks as if there are spatially or temporally fixed layers of the unconscious psyche, and as if each spiritual agent (for example, the anima) is located in a particular layer, since he frequently uses spatial analogies of the different layers of the unconscious - for example, the shallowest layer of the shadow, or a deeper layer of the archetype of the spirit. However, since there are no spatial or temporal relationships within the unconscious, the unconscious cannot constitute spatially or temporally fixed layers. Since the unconscious, that is, a 'boundarised' and 'extended' psychoid field of the human-specific collective unconscious, is generated through the participation of the causative pattern of the self (that is, the dynamic motion of the basic internal structure of the self) in the human pattern, the formation of this field indicates the manifestation of the basic internal structure of the self (as the attribute of wholeness) in the form of ego-activity, and of the human pattern in the form of a percipient's body and an image appearing in his conscious field. Thus a layer of the unconscious psyche appears to be correlated with an aspect (or phase) of the basic internal structure of the self. However, this basic internal structure of the self is fully

realised in the form of ego-activity at every moment. Moreover, since the human pattern is a highly differentiated form of the basic internal structure of the self, the basic internal structure of the self is the most unified pattern, and represents the attribute of wholeness on which the superstructure of the human pattern is built. Therefore if we trace back to the process of differentiation, the complex orderedness constituting the human pattern seems to be a mathematical orderedness, in which a series of the simplest patterns constitutes different classes of the compound patterns, the latter representing the quaternary multiplicative process of the preestablished quaternary division of the basic internal structure of the self, just as Pythagorean number theory consists of certain dots arranged in a pyramid, the topmost number being the most unified number, 'one'.

The appearance of an image in the conscious field is the indicator which links a 'boundarised' psychoid field, on which the image of a material object is based, with the most unified internal structure of the self. Since ego-activity in its causative aspect (which perceives an unconscious content in the form of an image) is based upon the pre-established quaternary divisions of the basic internal structure of the self, each perceived image also reflects the different aspects (or phases) of the basic internal structure of the self, not only in the sense that a manifested unconscious content is divided into qualities relating to the four functions of conscious orientation, but

also in the sense that it reflects hierarchically-arranged goal-oriented meanings in relation to the phases (or divisions) of the basic internal structure of the self.

A quaternary internal structure of the self represents the mutual interpenetration of the four phases (or divisions) of one and the same reality, and, at the same time, when it moves along its internal structure in the form of the causative (motion) pattern of the self, it is converted to ego-activity, generating the elements of time or space. As a result of this generation, each phase (or division) takes its quasi-hierarchical rank in the unconscious. This is because the causative pattern of the self is the cyclic motion-pattern of the attribute of the self, which is converted into the form of ego-activity, and which simultaneously reverts itself upon its original static (unconscious) state, generating the element of time or space, from moment to moment. Conscious reflection, that is, a reverte motion of the causation of the self, forms quasi-hierarchically arranged divisions (or phases) of the basic internal structure of the self within the unconscious, which is, so to speak, the hypostatic aspect of the self. Accordingly, I take the different layers of the unconscious psyche as meaning quasi-hierarchical reflections of the four phases (or divisions) of the basic internal structure of the self. The spiritual agents which determine the goal-oriented meanings of perceived images can therefore be understood as quasi-hierarchical reflections of the four divisions (or stages) of the basic internal structure of the

self, in the form of quasi-hierarchically arranged goal-oriented processes. Since self-related ego-activity is a dynamic superimposition of the basic internal structure of the self, actualising a facet of an 'extended' psychoid field in the form of images from moment to moment, the four quasi-hierarchically arranged goal-oriented processes occur simultaneously with ego-activity from moment to moment. The nature of the goal-oriented processes by which images are perceived therefore determines the nature of the individuation process from moment to moment. In the next chapter, I intend to investigate in detail the above-mentioned causative pattern of the self, and the archetypal orderedness which constitutes an 'extended' psychoid field of the human-specific collective unconscious.

Footnotes to Chapter Four

1. Elsewhere, Jung describes the self as the totality of both conscious and unconscious contents. For example:
 C.G. Jung, CW 9, I, para 248;
 CW 10, para 779;
 CW 11, paras 140, 230, 232, 716, 757;
 CW 14, para 776; etc.
2. M.L. von Franz, Number and Time: Reflections Leading towards a Unification of Depth Psychology and Physics (Evanston: Northwestern University Press, 1974), p 73.
3. R. Avens, Imagination is Reality: Western Nirvana in Jung, Hillman, Barfield & Cassirer (Texas: Spring Publications, Inc, 1980), p 45.
4. C.G. Jung, Memories, Dreams, Reflections (Glasgow: Collins - Fount Paperbacks, 1979), p 367.
5. S. Hoeller, The Gnostic Jung and the Seven Sermons to the Dead (Illinois: The Theosophical Publishing House, 1982), p 125.
6. C.G. Jung, CW 11, para 6.
7. *ibid*, para 7.
8. *ibid*, para 10.
9. C.G. Jung, CW 10, para 15.
10. *ibid*, paras 42-44.
11. C.G. Jung, CW 9, I, para 54.
12. C.G. Jung, CW 13, para 122.
13. Jung maintains that the archetype takes a definite form through an external (material) object, and that this is a borderline phenomenon between the percipient's consciousness and the unconscious. The realisation of the distinction between 'external' and 'internal', however, indicates a state in which the element of time or space has already come into being (that is to say, otherness has emerged from the state of sameness), even if the causation of the self has not been fully converted to the percipient's ego-activity. The quasi-temporal moment at which the element of time or space is about to come into being (that is, the moment when the percipient's ego is about to become conscious) is indeed

a borderline phenomenon between the percipient's consciousness and the unconscious substrate. However, there are still no clear distinctions between 'internal' and 'external', or 'subject' and 'object', and a so-called external material object does not yet possess its definite 'objective' form. It is for this reason that Jung's idea that the archetypes take a definite form through an external object would appear to be inadequate. If the noumenal form of a material object is regarded as a 'boundarised' psychoid field of the human-specific collective unconscious - as I proposed in Chapter Two - then the above-mentioned borderline phenomenon is the quasi-temporal moment at which a 'boundarised' psychoid field, on which a material object is based, is coordinated by the percipient's 'boundarised' psychoid field. Since however, in the unconscious substrate, all 'boundarised' psychoid fields and facets of the percipient's 'boundarised' psychoid field mutually overlap, a 'boundarised' psychoid field on which a material object is based can also be regarded as the archetype, namely, a facet of the percipient's 'extended' psychoid field, even though it lies outside the quasi-spatially definable boundary of the percipient's psychoid field. From this point of view, at the quasi-temporal moment of coordination of a 'boundarised' psychoid field (on which a material object is based), this psychoid field appears to be not only perceived, but also materialised, in a specifically human manner. This is the moment of *coniunctio* between the image of that psychoid field (on which a material object is based) and the materialisation of that psychoid field in the form of an external object, and this moment is regarded as a synchronistic event. The quasi-temporal moment of the unconscious projection represents, theoretically, the quasi-temporal moment at which the percipient's 'extended' psychoid field coordinates a particular 'boundarised' psychoid field.

14. M.L. von Franz, Alchemical Active Imagination (Texas: Spring Publications, 1979), p 97.

15. *ibid*, p 98.

16. *ibid*.

17. C.G. Jung, CW 9,I, paras 5, 10.

18. M.L. von Franz, On Divination and Synchronicity: The Psychology of Meaningful Chance (Toronto: Inner City Books, 1980), pp 53-54.

19. C.G. Jung, CW 9,I, para 47.

20. A. Moreno, Jung, Gods & Modern Man (London: Sheldon Press, 1974), p 78;

C.G. Jung, CW 8, paras 79-87.

21. When I use the term 'typical images', I am not implying definite images as effects, but rather the a priori pattern of conscious localisation, which leads to the formation of

definite images, and any psychic impacts associated with these images through unconscious projection on to external objects. The exact meaning of the formation of images of the archetypes, through unconscious projection on to external objects, has already been discussed in Footnote 13 of this chapter. Therefore when I refer to the 'typical images occurring in typical psychic situations', I mean that the percipient's 'extended' psychoid field coordinates the constellations of 'boundarised' psychoid fields on which external (material) objects are based.

22. C.G. Jung, CW 9,II, paras 13-15;
 A. Moreno, Jung, Gods & Modern Man, pp 42-43.
23. A. Moreno, Jung, Gods & Modern Man, *ibid*.
24. *ibid*.
25. C.G. Jung, Memories, Dreams, Reflections, p 379;
 A. Moreno, Jung, Gods & Modern Man, pp 70-71.
26. C.G. Jung, CW 9,I, paras 58-60;
 A. Moreno, Jung, Gods & Modern Man, pp 48-52.
27. C.G. Jung, CW 9,I, para 57.
28. C.G. Jung, CW 9,I, paras 57-58; CW 9,II, paras 20-28;
 A. Moreno, Jung, Gods & Modern Man, pp 48-49.
29. C.G. Jung, CW 9,II, para 29.
30. *ibid*, para 29.
31. A. Moreno, Jung, Gods & Modern Man, p 52;
 C.G. Jung, CW 9,II, paras 31-33.
 "Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, the animus gives to woman's consciousness a capacity for reflection, deliberation, and self-knowledge."
 (C.G. Jung, CW 9,II, para 33.)
32. A. Moreno, Jung, Gods & Modern Man, p 52.
33. *ibid*.
34. *ibid*, p 56.
35. *ibid*.
36. C.G. Jung, CW 9,I, para 66.

37. *ibid*, paras 419-420.
38. A. Moreno, Jung, Gods & Modern Man, p 58.
39. C.G. Jung, CW 9,I, para 455.
40. A. Moreno, Jung, Gods & Modern Man, p 57.
41. *ibid*, p 59;
C.G. Jung, CW 12, para 560.
42. C.G. Jung, CW 9,II, paras 58-60.
43. *ibid*.
44. C.G. Jung, CW 11, para 246.
45. C.G. Jung, Memories, Dreams, Reflections, p 342.
46. M.L. von Franz, Number and Time, p 65;
C.G. Jung, CW 11, para 184.
47. C.G. Jung, Memories, Dreams, Reflections, p 416
(Editor's glossary).
48. C.G. Jung, CW 11, para 209.
49. *ibid*, para 204.
50. *ibid*, paras 194, 196.
51. *ibid*, para 199.
52. *ibid*, para 201.
53. *ibid*, paras 201-202.
54. M.L. von Franz, ed. with a commentary, Aurora Consurgens: A Document Attributed to Thomas Aquinas on the Problem of Opposites in Alchemy, tr. R.F.C. Hull and A.S.B. Glover (London: Routledge and Kegan Paul, 1966), pp 284-285.
55. C.G. Jung, CW 11, para 205.
56. The alchemists called the guiding function of the unconscious the *lumen naturae*, and the schoolmen called it the *intellectus agens*.
M.L. von Franz, Aurora Consurgens, pp 166-168;
M.L. von Franz, C.G. Jung: His Myth in Our Time (New York: C.G. Jung Foundation for Analytical Psychology Inc, 1975), pp 32, 91, 96.
57. C.G. Jung, CW 11, para 241.

58. *ibid*, paras 692-693.
59. C.G. Jung, CW 14, para 676.
60. M.L. von Franz, Aurora Consurgens, p 311.
61. C.G. Jung, CW 11, para 107.
62. A. Moreno, Jung, Gods & Modern Man, pp 89-90.
63. C.G. Jung, CW 11, para 626.
64. A. Moreno, Jung, Gods & Modern Man, pp 89-90.
65. C.G. Jung, CW 11, para 160.
66. C.G. Jung, CW 14, paras 658, 679, 478, 480.
67. C.G. Jung, CW 12, para 394.
68. *ibid*, para 396.
69. C.G. Jung, CW 14, para 776; CW 9,II, para 376.
70. C.G. Jung, CW 14, paras 664-666.
71. *ibid*, para 664.
72. *ibid*, para 478; CW 9,II, paras 371, 759.
73. *ibid*, paras 759-760.
74. *ibid*, paras 792, 669-670.
75. *ibid*, paras 669-670; 694-697.
76. *ibid*, paras 694-697, 711, 738-742.
77. *ibid*, paras 664, 752-758.
78. *ibid*, paras 664-759.
79. *ibid*, para 664.
80. M.L. von Franz, On Divination and Synchronicity, p 109.
81. C.G. Jung, CW 14, para 670;
M.L. von Franz, On Divination and Synchronicity, p 109.
82. M.L. von Franz, C.G. Jung: His Myth in Our Time, p 47;
C.G. Jung, CW 8, para 269.

CHAPTER FIVE

CHAPTER FIVE

THE STRUCTURE OF THE SELF(i) The quaternary causative pattern of the self and the 'acausal orderedness' of an 'extended' psychoid field of the human-specific collective unconscious

When a synchronistic phenomenon occurs, causally unrelated inner and outer events behave as though their meaningful connection were regulated by a certain formal factor, which appears to be independent of the percipient's consciousness: that is to say, a sudden image or thought breaks spontaneously into the percipient's consciousness, and a strong sympathy connects the causally unconnected inner and outer events, just as though a self-subsistent, servient 'meaning' were being expressed in the form of a 'freak' event. ¹ And although the relation between the two types of event cannot be causally explained, the a priori 'meaning' or 'orderedness' of nature thereby receives expression through human consciousness. Such orderedness, in its expression of unity between the two types of acausally connected events, represents a particular instant in the manifestation of the 'acausal orderedness' constituting the percipient's 'extended' psychoid field of the human-specific collective unconscious (which Jung

alternatively called the *unus mundus*), at the percipient's conscious level, and it affects us as a self-subsistent 'meaning' pre-existent in nature. Jung called this formal factor the 'absolute knowledge' of the unconscious. Such knowledge appears to be independent of any conscious knowledge mediated by the sense-organs, since it is knowledge of the future and of spatially distant events (and so forth), which cannot be mediated by the immediate sense perceptions; yet it appears to be already known by the unconscious psyche. ² This points to the existence of a 'quasi-intelligence' or ordering factor within the unconscious psyche, akin to ego-consciousness, yet distinct from it.

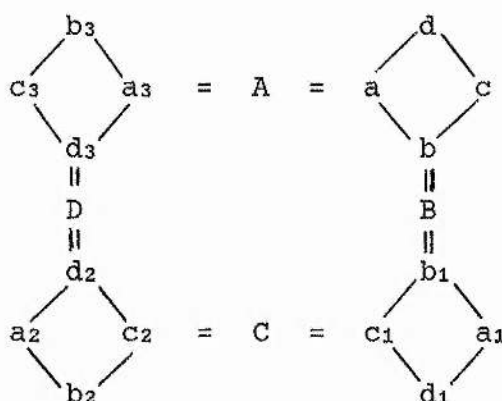
According to Jung, there exists some form of 'consciousness' during an unconscious state such as a coma. While conscious activity and sense perceptions are suspended in swoon states, the sense of levitation, alteration of the angle of vision, and extinction of hearing and co-anaesthetic perceptions continue to exist. For Jung, these perceptions indicate a shift in the localisation of consciousness, a kind of separation from the body, or from the cerebral cortex which is conjectured to be the seat of conscious phenomena. Jung therefore suggests that a nervous substrate like the sympathetic system might well be considered as the seat of such perception and apperception. ³ He writes: "hence the insects, which have no cerebrospinal nervous system at all, but only a double chain of ganglia, are regarded as reflex automata". ⁴

Indeed, the sympathetic system contains nothing but chains of reflexes which in themselves are unconscious, since conscious processes are tied to the cerebrum. Jung assumes that the sympathetic system is not paralysed during a coma but functions psychically, producing perceptions, and so forth. ⁵ The sympathetic system, writes Jung, "does not govern perception and thus control the environment, but, through the mysterious path of sympathetic excitation, not only gives us knowledge of the innermost life of other beings but also has an inner effect upon them. In this sense it is an extremely collective system, the operative basis of all 'participation mystique', whereas the cerebrospinal function reaches its high point in separating off the specific qualities of the ego, and only apprehends surfaces and externals - always through the medium of space. It experiences everything as an outside, whereas the sympathetic experiences everything as an inside". ⁶ Dreams can be regarded in the same light: dreams "are produced not so much by the activity of the sleeping cortex, as by the unsleeping sympathetic system, and are therefore of a transcerebral nature". ⁷ Dreams are spontaneous manifestations of the unconscious psyche. From the point of view of energetic processes, dreams are visualisations of the energetic flux of the unconscious psyche. ⁸

Jung points out that the psyche is made up of energetic processes which follow a certain a priori 'orderedness' of the unconscious psyche. In terms of the conservation of energy, every human consciousness is founded upon a

relatively closed system. Thus if disposable energy in consciousness is consumed, it is supposedly transposed to the sphere of the unconscious, and vice versa. The amount of psychic energy at the disposal of an individual's consciousness is roughly constant, therefore, and its disappearance in one form is always correlated with its reappearance in the other. ⁹ The polarity of the psyche with regard to the unconscious and to ego-consciousness represents an energetic current, for the tension of opposites strives for balance and produces energy; yet the flux of psychic energy is not random, but flows along in a certain rhythmical pattern. If an 'extended' psychoid field of the human-specific collective unconscious be regarded, from a purely psychic point of view, as a field of psychic energy, and the configurations of the archetypes as the excited points in this field, then the field will be ordered or regulated by an incessantly-renewed causation of the self (or the dynamic motion of the basic internal structure of the self), which arranges the configurations of the archetypes.

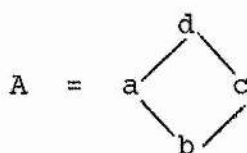
In Aion, Jung formulated a mathematical model of the inner structure of the self. This model describes the dynamic processes involved in the transformation of the self toward the conscious localisation of its contents (the archetypes). Jung calls it the 'quaternion series', and he represents it as follows:



The model refers to the incessant process of transformation of one and the same substance, the self, and "this substance and its respective states of transformation, will always bring forth its like; thus A will produce a and Bb, equally, b produces B and cC", ¹⁰ and then "from a the process advances by contingency to b, which in turn produces B". ¹¹ This transformation is a process of the becoming-conscious of the self, and finally D is transformed into a₃ as by an enantiodromia. Thus the transformation process is an incessant, cyclic process. Jung's formula describes the symbolic process of the transformation, which is founded upon the antithetical and complementary processes of one and the same substance, and which continuously repeats the transformation and restoration of this substance to its original state. ¹²

Jung says:

" the formula repeats the ancient alchemical tetrameria which is implicit in the fourfold structure of unity:



What the formula can only hint at, however, is the higher plane that is reached through the process of transformation and integration. The 'sublimation' or progress or qualitative change consists in an unfolding of totality into four parts four times, which means nothing less than its becoming conscious. When psychic contents are split up into four aspects, it means that they have been subjected to discrimination by the four orienting functions of consciousness [sensation, feeling, thinking, and intuition]. Only the production of these four aspects makes a total description possible. The process depicted by our formula changes the originally unconscious totality into a conscious one. The Anthropos A descends from above through his Shadow B into Physis C (= serpent), and, through a kind of crystallization process D (= lapis) that reduces chaos into order, rises again to the original state, which in the meantime has been transformed from an unconscious into a conscious one. Consciousness and understanding arise from discrimination, that is, through analysis (dissolution) followed by synthesis, as stated in symbolical terms by the alchemical dictum: 'Solve et coagula' (dissolve and coagulate) The formula presents a symbol of the self, for the self is not just a static quantity or constant form, but is also a dynamic process". ¹³

Jung describes this dynamic process of the self as a constantly-recurring activity of rejuvenation or restoration, comparing it to the carbon-nitrogen cycle of the sun: "when a carbon nucleus captures four protons (two of which immediately become neutrons) and releases them at the end of the cycle in the form of an alpha particle, the carbon nucleus itself comes out of the reaction unchanged like the Phoenix from the ashes". ¹⁴ In other words, some particles are leaving the cycle while others are joining it, finally making a rejuvenated particle of the same form. It is as though the atom split off some particles and attracted

others, thereby restoring its original state in constant self-renewal. The constant renewal of the self represents the rhythmical, causative pattern of the self from moment to moment, and this dynamically active causative pattern coordinates the archetypal configurations in an 'extended' psychoid field of the human-specific collective unconscious. According to von Franz, divination techniques were devised in order to read such archetypal configurations arranged by the continually-pulsating rhythmic pattern of the self at any given moment. All divination oracles are based upon numerical (mathematical) patterns, for example, random numbers which possess an order in the form of a matrix representing a system of coordinates. ¹⁵

The development of number theory in mathematics has been one-sided, taking into account only the quantitative, not the qualitative, aspect of number. This is an absolutely ingrained, self-evident fact for modern man. According to Jung however, psychic energy, just like physical energy, can be measured in terms of a feeling-toned intensity, and since a physiological reaction in a given situation is paralleled by a specific psychic intensity, both physical and psychic energies indicate the existence of different gradations of intensity (one appearing as physical quantities, the other as psychic qualities), which can be measured by numbers. ¹⁶

In Number and Time, von Franz notes that numbers represent the rhythmical configurations of the archetypes,

which are common to both psychic and physical energies: that is to say, numbers represent the ordered aspects of the archetypes, which indicate time-variable phases of an 'extended' psychoid field of the human-specific collective unconscious, coordinated with the constant rhythm of the self. I intend to discuss the details of the archetypal foundation of numbers in the following section. Now, however, it is necessary to discuss the connection between numbers (as an abstract representation of the archetypal orderedness) and mythological images (as concrete expression of the archetypal orderedness). According to von Franz, mythological images, which are archetypal representations, possess a certain order in relation to time-sequences, and, therefore, number seems to relate to time-lapse. In myths and fairytales, there exist not only the typical figures (the king, the witch, the helpful animals, and so forth), but also different forms of these figures appearing again and again in different tales. In fact, all such archetypal tales are dominated by basic elements which we call 'motifs'. These basic elements are not only the typical figures but also the typical connections between those figures and sequences of events. For example, if a hero adopts a helpful animal which promises to aid him, his quest is always victorious. So one can accurately predict a time-sequence. This suggests that there are not only typical motifs but also typical time-sequences, in which one can find the secret order in the sequence of events. 17

Another characteristic of archetypal tales is the endless development and recurrence of events. All mythical stories and fairytales break off at a certain point, yet this is never a final point, but rather the beginning of an endless sequence based upon a typical rhythmical order, for example, "a musical potpourri, where there is a melody and then a suspense note, and then another melody. That is what tales are like, they always end up with a slight suspense, a slight question mark".¹⁸ The same is true of dreams. Dream-images are dynamically structured in terms of quasi-temporal sequences of events. "The structure is similar to that of classic drama in that the dream begins with an exposition (naming of time and place and principal characters), followed by a plot or complications (beginning of action in time, naming of the 'problem'), a peripeteia (the back-and-forth and up-and-down of the treatment), and a lysis (or catastrophe), that is, a closing note which brings either a solution or a negative shock-effect, at which point the dreamer usually awakens".¹⁹ Just as we can know how a particular event in a myth or fairytale turns out without previously having heard the story, so the dreamer can very often predict the ordered sequence of archetypal events which will follow in his dreams. In other words, dream-images, mythological tales, and fairytales follow a certain ordered pattern of events. This phenomenon of psychic precognition is primally based upon the archetypal orderedness constituting the percipient's 'extended' psychoid field of the human-specific collective unconscious. The absolute knowledge of the unconscious therefore tells us which

archetype will be activated next: that is, it possesses the secret order of the archetypes. Since the archetypal orderedness comprises not only the constitution of the percipient's 'boundarised' psychoid field, but also the constellations of other 'boundarised' psychoid fields, in the percipient's 'extended' psychoid field of the human-specific unconscious; and since the archetypes are dynamically active facets of an 'extended' psychoid field of the human-specific collective unconscious: then the causation of the self is the coordinative centre of the percipient's 'extended' psychoid field of the human-specific collective unconscious, which determines the arrangements of its own facets at any given moment in accordance with the capacity invested in the percipient's 'boundarised' psychoid field. The self knows which facets of the percipient's 'extended' field of the human-specific collective unconscious will next become activated; and, meanwhile, the element of time is sporadically manifested, along with the rhythmical motion of the self, which is constantly renewed from moment to moment.

If we look at the ordered sequence of events in dreams, myths, and fairytales, then, from the point of view of energetic processes, they can be regarded as automatic self-visualisations (or self-symbolisations) of the flow of psychic energy of the unconscious. For example, the end-sentence of the dream, that is, the lysis (or catastrophe) at which point the dreamer usually awakens, indicates the direction or goal of the flow of energy. ²⁰ The flow of

psychic energy of the unconscious modifies any wrong attitudes of consciousness, then reduces the tension between ego-consciousness and the unconscious. The dream thereby exerts a therapeutic effect, integrating the unconscious contents confronting the ego-conscious attitude. As a result, the inexplicable pressure resulting from confrontation with the unconscious is reduced. The therapeutic effect of dream-images is always accompanied by certain peculiar feelings, by virtue of their distinctly numinous quality, and this numinosity has a corresponding effect upon the emotions or feelings of the dreamer, giving him orientation, information, and a measure of psychic events, and eventually altering his conscious attitude. 21

Since feeling gives us a qualitative valuation of a perceived object, psychic energy may be measured in terms of fine gradations of intensity. Essentially qualitative gradations of psychic intensity are inaccessible to objective observation or measurement. They do, however, show some analogy to physical energy, to which the energy formula is applicable. This is because the mutual interaction of psychic and physical phenomena occurs in a constantly-recurring synchronistic event, namely, the becoming-conscious of the percipient's ego. In this constant occurrence of the awareness of the ego, objective physical events (including the percipient's body) and psychic images are always unfolded simultaneously. The appearance of psychic images, whether related to the perception of physical events or to purely psychic

imagination, indicates a state of interaction between psyche and matter, within an 'extended' psychoid field of the human-specific collective unconscious. Therefore the gradations of intensity of feeling can also be evaluated numerically, on the analogy of physical effects which are qualitatively measurable in time and space. Thus number exhibits both qualitative and quantitative aspects: that is, number bridges both psyche and matter. Since the human-specific collective unconscious, which is a continuum of psyche-matter, is founded upon psychoid nature, numbers are a symbolisation of the archetypal orders constituting an 'extended' psychoid field of the human-specific collective unconscious, realised at the conscious level. Another important factor, however, is involved in the association of numbers with the rhythmical sequences produced by the constant motion-pattern of the self; this is the notion of time.

Time used to be analysed spatially; in other words, the equation of time with a geometrical locus was, until recently, the most fundamental concept of science. Nowadays, however, this definition of time is outdated, and time is defined on the basis of atomic motion. That is to say, quantum physicists assume that the energetic rhythms of atoms remain constant, and that these rhythms therefore represent the universal rhythms on which time is based. The equation of time with rhythm can also be supported by the contemporary view of the biological basis of our awareness of time. According to this view, "all higher organisms

possess one or more internal 'clocks', relatively independent of their surroundings, which appear to function in the manner of an electro-magnetic oscillation. These clocks are possibly situated in every cell and represent the physiological basis for our sense of time". ²²

Nowadays there are two opposing conceptions of time. One is the Kantian view, propounded by Mach (*inter alios*), who claims that time is based upon a sensation. The other is based upon Pierre Janet's view that time is an intellectual construction. ²³ With reference to these views, Whitrow holds that the latter view is implicitly preceded by the idea of succession and "requires the simultaneous presence in our awareness of events in distinct phases of presentation". ²⁴ That is to say, an intellectual construction of time requires a simultaneous knowledge of 'simultaneity' and 'succession' in our perception. This means, according to Whitrow, that our immediate conscious experience of time is not as a moving point, but rather as resembling line segments. ²⁵

E.R. Clay points out that the present moment, in which we experience sense-objects as being present, cannot be arbitrarily divided by us into compartments, and that our immediate experience of a moment as present retains its bundled character. Clay describes this bundled character of finite line segments of time, which constitutes our immediate conscious experience of time, as the "spacious present" or "mental present". ²⁶ William James, who took up Clay's notion of the 'spacious present', thinks that "the

'true present' must be durationless, a moment of time sharply dividing past from future and utterly distinct from both".²⁷ This 'time moment' is "a mathematical idealisation like the dimensionless point of geometry".²⁸

Whitrow regards this immediate conscious experience of time as "a duration of temporal experience compatible with a perspective unification",²⁹ and defines 'perspective unification' more strictly by saying that it "may be confined to an interval of time during which events are not recognised as being earlier or later but are confused in an apparent simultaneity".³⁰ Whitrow here reduces the notion of 'perspective unification' to a synchronism between an internal image and an external object, that is, the moment at which a percipient perceives an external object. However, Whitrow left unanswered the question of the 'cause' of the experience of these synchronous 'bundled' present moments. According to von Franz, these synchronous and overlapping present moments of 'perspective unification' are caused by the archetypes. This is because the archetypes are contaminated by each other within the collective unconscious (that is, within an 'extended' psychoid field of the human-specific collective unconscious), so that certain of their aspects always remain unified (or overlapping).³¹ Therefore these bundled present moments are not temporal (or conscious), but represent borderline phenomena between consciousness and the unconscious.

According to the view of the relativists, as propounded by Einstein, Minkowski, and Weyl, "the objective world simply is, it does not happen. Only to the gaze of my conscious crawling upward along the life-line of my body, does a section of the world come to life as a fleeting image in space which continuously changes in time".³² From this point of view, the relativistic world-picture simply confirms the dichotomy between 'earlier' and 'later', rather than the division between past, present, and future: in other words, relativistic theory presupposes only 'probability' and 'actuality'. Moreover, quantum mechanics claim that "the past history of an individual system does not determine its future in any absolute way but merely the probable distribution of possible futures".³³ Referring to these modern interpretations of time in relation to the principle of causality, Whitrow suggests that time itself is static and exercises the role of mediator in the transition from 'possibility' to 'actuality', by way of its instantaneously-given quantitative change. He writes:

"Strict causality would mean that the consequences preexist in the premises. But, if the future history of the universe preexists logically in the present, why is it not already present? If, for the strict determinist, the future is merely the 'hidden present', whence comes the illusion of temporal succession? The fact of transition and 'becoming' compels us to recognise the existence of an element of indeterminism and irreducible contingency in the universe. The future is hidden from us - not in the present, but in the future. Time is the mediator between the possible and the actual".³⁴

Thus for Whitrow, temporal series, which are understood as quantitative progressions of numbers, have a close

relation to the natural number series. This is because the mathematically-defined time-sequences and numbers themselves are static and form a continuum in a purely quantitative sense. ³⁵ Whitrow attempts to expound a temporal series of time-instants which is related to the natural number series. However, he eventually points out that this construction is not capable of giving the continuum postulated by physics, and that, in fact, "the association of specific instants with particular numbers remains arbitrary". ³⁶ So Whitrow's attempt to relate time-instants to natural numbers was criticised by von Franz. The hypothesis of 'overlapping instants' (described by Whitrow as 'the perspective unification') is, von Franz believes, "an artificial concept used to bridge the gap caused by the incompatibility of continuity and discontinuity"; in opposition to this, von Franz says: "I believe that a classification of the number concept by means of the idea of complementary quantitative and qualitative time aspects would be conducive to greater clarity. The qualitative aspect of number signifies 'form', and in my view this is the aspect which, when united with the rhythm of time flow, produces the concept of 'instant' ". ³⁷ Von Franz goes on to assert that one cannot construct a relationship between time-instants and the number series, since both time and number always remain isomorphic in a qualitative sense and cannot be arbitrarily cut off from the whole. ³⁸ That is to say, time and number per se are not divisible: only the knowledge or experience of time and of number (at the given moment when the percipient's ego becomes conscious) is divided, since the

causative aspect of the ego is an incessantly-renewed causation of the self.

Here it is necessary to clarify the difference between the mathematical and Jungian definitions of continuum. The mathematical continuum is defined purely quantitatively. For example, the continuum theories of Cantor, Dedekind, and Bolzano-Weierstrass are "constructs of consciousness in which natural numbers are not topologically distinguished from real numbers, and not differentiated in their individual characteristics".³⁹ In other words, mathematicians assume that human consciousness can posit a certain mathematical (or arithmetical) law, and that this law can be manipulated freely and arbitrarily. However, they are dealing only with the derivative. This is because "the original thing which inspired one to make counting sticks and so arrive at the number of horses, for instance, that idea one has not got hold of, it is still autonomous".⁴⁰ The derivative belongs to the conscious process. Therefore mathematicians tend to discard any investigation of single numbers. For example, "one had just posited four dots, and then suddenly those four dots developed qualities which one had not posited".⁴¹ Accordingly, the mathematician ignores single integers and projects them "by a specific procedure onto the background of infinite possibilities and then copes with them that way".⁴² The mathematician simply deals with an infinite series of natural integers as a whole (from 'one' to an infinite number, 'n'), which series possesses certain

qualities : for example, "every number has a predecessor, a successor, a position and a ratio". ⁴³ While he knows that each single number has its own unique quality, nevertheless he constructs an algebraic idea, using only those qualities that are common to all natural integers.

H. Poincaré claims that "all natural integers are irrational individuals, but that is exactly why one cannot make any general theories in number theory about them, and why they are not very prolific for mathematics. They are not very useful, because there are too many single cases and not enough generalities from which one can make a theorem". ⁴⁴ Since each number is irrational (or abysmal), even theorems which are intellectually constructed from the general qualities of numbers show irrational elements which escape the law of logic. In 1926, David Hilbert created "a few basic axioms on which one could build up all branches of mathematics: topology, geometry, algebra, and so on". ⁴⁵ These axioms were supposed to contain no internal contradictions. Then, in 1931, Kurt Gödel took a few of these axioms and demonstrated that "the basic axioms contain an irrational factor which could not be eliminated". ⁴⁶ This meant that, starting from the same axioms, one could reach completely different conclusions.

The Jungian concern is precisely this irrationality of individual numbers, and, in particular, the individual characteristic of each natural number and of every number in its logical relationship to all the others. Thus it was

possible that each individual number might possess a meaning in relation to the others, since each number, like each archetype, is a phase or facet of the ultimate unity of infinite numbers. Jungians regard the monad, the unity of infinite numbers, as "as expending element running through the whole series".⁴⁷ From this postulate, "from the quantitative point of view, the evolution of numbers consists of an ever-repeated addition of one unit, while from the qualitative point of view, we must postulate that the one-continuum always remains the same".⁴⁸ Each number, therefore, shows heterogeneous aspects, representing a phase of the one-continuum and the one-continuum itself. These two aspects correspond to the progressive element and its retrogressive connection with the original unity. For Jungians, for example, the number two is not a 'halved' or a 'doubled' monad, but a symmetrical aspect of the one-continuum, simultaneously representing a divided element (or aspect) and a unitary element (totality). In this manner, every individual number reaches across to its successor through its retrograde connection to the primal monad.⁴⁹ When a number is counted in a qualitative, rather than a progressive and quantitative way, we witness a backward counting. For example, one can say, "Now I have four": however, the four is the one-continuum of the three, and so the four is connected to the three through a retrograde relationship to the primal number 'one', the primordial one-continuum. Four is a oneness of three, and so four is made by adding 'oneness' to the three; and five is the oneness of four, so five is made by adding 'oneness' to the four,

and so on. ⁵⁰ Each number therefore represents a facet of the primal number 'one', and also the primal number 'one' itself, just as each of the archetypes simultaneously represents the 'archetype per se', or the self in its aspect of a 'boundarised' hypostasis (namely, a 'boundarised' psychoid field, on which each material event is based, and which represents the unity of an appropriate number of the simplest 'archetypes per se'), and at the same time the self itself (an 'extended' psychoid field). This qualitative connection of every number with the primal number 'one' (or the self) is based upon the causative pattern of the self, each cyclic causation of the self reduplicating the one-continuum, and the one-continuum being added to the previously-reduplicated one-continua.

The same is true of time-sequences. Von Franz argues as follows:

"Time exhibits an isomorphism more with the one-continuum and its qualitatively characterized numerical aspects than with the number series in its quantitative sense. In this case, [an incessantly-renewed] rhythm [on which time is based] would represent the primary element for quantitative and qualitative manifestations of number. It is manifest quantitatively through the element of repetition inherent in rhythm and qualitatively through the form and content of the numerical rhythms found in nature". ⁵¹

In other words, the quantitative manifestation of time (or numbers) is nothing more than the number of times that an incessantly-renewed rhythm (namely, the cyclic causative pattern of the self) is repeated; while the qualitative

manifestation of time (or number) is the retrograde connection with the origin of the rhythm. The quantitative aspect of the number series is isomorphic with a causal linear time-sequence, and this aspect of the number series is equivalent to the numerically-formulated sense of temporality. Conversely, the qualitative aspect of number always remains the one-continuum, and is isomorphic with the primal unity of infinite numbers, the primordial numberless state; this latter aspect of number is equivalent to the bundled 'present moments' at which conscious experience of time-moments occurs, each time-moment exhibiting a timeless constancy. Each moment of the generation of time is, therefore, correlated with each moment of the generation of ego-activity, which is nothing more than a dynamic manifestation of the causative pattern of the self.

(ii) The Jungian interpretation of numbers and their orders

In the previous section, I discussed how the flow of psychic energy possesses a specific rhythm or causative pattern, which produces a sense of time and causality. I also mentioned that the most fundamental symbolisation of this rhythm is number, and that the concept of number as an orderly sequence rests on an archetypal foundation. In this section, I intend to examine in greater detail the Jungian interpretation of number and its historical predecessors.

In their writings, Jung and von Franz investigate the pre-conscious aspect of numbers and demonstrate how the numerical orders realised at a conscious level are generated from the state of unity of all numbers, that is, the state of the primordial number 'one'. They recognise that numerical orders are founded upon special modalities of the archetypes in the unconscious substrate, which Jung called 'acausal orderedness'. In her examination of the constitution and modalities of the archetypes, von Franz directs her attention to the modern theory of numbers conceived in their entirety as a field, especially the arrangement of the prime numbers (for example, 1-10, 1-100, and so on) into various matrices (or fields).⁵² However, the constitution of such numerical fields has already been

used in the past in divination techniques. In antiquity, many mandala models constituting numerical fields were used in astrological divinatory techniques, and, in antique medicine, "certain magical circles were employed in order to discover the prognosis of life or death for a patient".⁵³ Similar mandala models played important roles in the philosophical schemes of medieval and Renaissance philosophers, such as Ramon Lull and Giordano Bruno. Their mandala models were instruments of divination, that is, means of magically acquiring information about unusual experiences, which Jung called synchronistic phenomena.⁵⁴

In such mantic procedures a single event was emphasised, in contrast to modern scientific method, which emphasises repeated experiments aimed at acquiring a statistically valid result. Divinatory techniques, however, were not concerned with a universally valid law operating in time (or space), but rather with the 'transmittable realisation' of a universally valid law in time. In other words, divinatory techniques were devised to reveal that boundary state in which a pre-temporal process is about to transfer to a temporal effect (or the percipient's conscious event) through a synchronistic event. Von Franz writes: "the assumptions underlying these techniques are based on the idea that time does not form an empty frame for the events taking place within it, but rather represents a sequence of qualitative, inescapable conditions for the events possible at any given moment. The orderly sequence is isomorphic with the natural number series".⁵⁵ This

passage suggests that an orderly sequence of the pre-conscious process manifested in a synchronistic event corresponds to its temporal effect (that is, a phenomenal event, whether psychic or material), with which a time-sequence is simultaneously generated. The synchronistic event occurs at the moment when such a pre-conscious process and the percipient's conscious situation correspond in a particular way, although each moment of the unfolding of the percipient's ego-activity can be understood as an incessantly-renewed synchronistic event in which a conscious image (or images) emerges. Since the percipient's conscious situation results from the actualisation of the configurations of the archetypes, such an archetypal configuration in the atemporal realm of the unconscious substrate creates a tension vis-à-vis the percipient's conscious situation, which has already become a temporal effect (an instantaneous manifestation of a conscious image), and induces a synchronistic event which engenders the awareness of the percipient's ego and the simultaneous unfolding of a conscious image from moment to moment. In other words, since the percipient's ego in its causative aspect is homologous with the coordinative subject of an 'extended' psychoid field of the human-specific collective unconscious (that is, the causation of the self); and since the causation of the self is founded upon the synchronistic principle; then, when this causation coordinates the configuration of the archetypes, the archetypes may be either a facet of the percipient's 'boundarised' psychoid field or a 'boundarised' psychoid field on which a material

object is based, and this atemporal process, whose dynamic activity is about to be converted to a temporal effect (namely, the percipient's ego-activity and a conscious image) engenders a synchronistic syndrome at the threshold of the percipient's consciousness. Jung explains this moment as follows:

"As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. We have here one of those instances which can best be understood in terms of the physicist's idea of 'complementarity'. When an unconscious content passes over into consciousness, its synchronistic manifestation ceases; conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state (trance)." ⁵⁶

In this relationship of complementarity, the non-spatial and atemporal realm of 'probabilities' and the spatial and temporal realm of 'actualities' are interlocked through the causation of the self (which is homologous with the percipient's ego-activity), and a probability (that is, the archetypal configuration) is transferred to an actual conscious state; at the same time, this state induces the situation of another 'probability' (the archetypal configuration) coming into being from moment to moment. Since the combination of numbers constituting a numerical field represents a dynamically-structured configuration of the archetypes, such a combination of numbers (in divination techniques) expresses the percipient's unconscious situation (that is, a dynamically-structured archetypal configuration) which is about to come into being at a given moment.

Each individual number therefore represents the archetype, which is made up of a set of the simplest 'archetypes per se' (or a set of the simplest patterns), which participates in the dynamic causation of the self. The simplest pattern represents the quaternary structure of the self. When the self is active in the primordial stage, its static internal structure becomes the causative pattern of the self, and this internal structure, founded upon the principle of synchronicity, is manifested in the form of a primordial synchronistic event, that is, the simplest substance and its self-mirroring. Since the antithetical causation is exercised in the form of the simultaneous occurrence of a progressive and a revertive causation, and since the actualisation of the internal structure of the self in spatio-temporal form results from the simultaneous occurrence of these antithetical causations, a progressive causation generates the dynamic but non-spatial and atemporal internal structure of the self, and, simultaneously, a revertive causation realises this non-spatial and atemporal structure in the form of a phenomenal event, that is, the simplest substance, and its self-mirroring (which is the primordial psychic event). Every phenomenal event thus occurs simultaneously with its non-spatial and atemporal form, and this non-spatial and atemporal form of a phenomenal event represents the primordial 'archetype per se', that is, the simplest 'archetype per se'. To correlate the above process with the generation of the numerical orders, the static internal

structure of the self represents the primordial number 'one' (which is on the far side between Nothingness and the unity of the infinite number series); the simplest 'archetype per se' represents the number 'two'; the phenomenal form of the simplest 'archetype per se' represents the number 'three'; and the reversion of this phenomenal form to the original static state of the internal structure of the self represents the number 'four'. Since the causation of the self, which actualises its own internal structure, invariably takes a quaternary form, a further generation of the number series repeats the same process. I will gradually focus on this Jungian view of the generation of numbers (the numerical orders), as discussed by von Franz, toward the end of this section. However, I will now examine the number series in terms of energy.

Just as the appearance of the archetypes is accompanied by a distinctly numinous feeling, so each number (as the actualisation of an orderly sequence of the archetypes) has a particular feeling-intensity, which can be understood in terms of energy. Jung writes: "The psychic intensities and their graduated differences point to qualitative processes which are inaccessible to direct observation and measurement. While psychological data are essentially qualitative, they also have a sort of latent physical energy, since psychic phenomena exhibit a certain quantitative aspect".⁵⁷ Each numerical order can therefore be regarded as a time-moment at which the latent psychic aspect of matter and the latent physical aspect of

the psyche interact within the psychoid realm of the archetypes, this energetic interaction being quantitatively structured. Jung regards the existence of para-psychic phenomena (which he called synchronistic events) as empirical evidence for such an intermediate psychoid realm in which psyche and matter exchange their qualities, and he considered that, through a constantly-recurring synchronistic event (that is, the percipient's ego-activity), a psychoid energetic process of the percipient's 'extended' psychoid field of the human-specific collective unconscious is polaristically actualised, on the one hand, in the form of a quantitatively-structured physical energetic process (representing the state of the material world), and, on the other, in the form of a qualitatively-structured psychic energetic process (representing the state of the sensible reality of the material world as perceived by the percipient). Since the generation of numbers is closely bound up with psychoid energetic phenomena common to both psyche and matter, and since physical energy can be measured, psychic energy can also be measured in terms of a gradation of feeling-intensity. The latter is expressed as the qualitative aspect of numbers, whereby numbers are accompanied by meaning or value. ⁵⁸ In China, for example, number was utilised to assess the feeling-intensities of all things which might have a bearing on man. "Number was envisioned to be the regulator of ethics based on feeling value, more precisely, in China, ethics is based on feeling-determined restraints or measures". ⁵⁹

Numbers are multiplicatively-evolved forms of the primal number 'one', or the one-continuum, which lies on the far side of the unity of infinite numbers and the numberless state. If such multiplied numbers did not possess a connection with the one-continuum, says von Franz, "every multiplication of discontinuities would be meaningless chaos". ⁶⁰ Therefore the meaning of any number depends upon its connection with the one-continuum and its quantitative aspect. With the successive generation of numbers from the one-continuum, numbers gradually lose their feeling-toned energetic value. Therefore "psychic energy must be reckoned in an inverse way in comparison with the manner in which physical energy is read off through quantitative numbers". ⁶¹ A numerically-formulated divinatory technique is significant only when a percipient "intervenes himself in the latent order of existence and takes the trouble to read a meaning into the number he obtains. At the same time, it is only because the qualitative aspect of numbers , continually hearkens back in a retrogressive way to the one, that such a total meaning can be read from it". ⁶²

Western number theory has dealt with numbers in terms of quantitative sets or abstract structures based on arithmetical, geometrical, and algebraic formal laws, whereas ancient Chinese number theory focussed on the qualitative and feeling-toned relationships among numbers. Von Franz discusses the Chinese interpretation of numbers, as illuminated by the research of Marcel Granet. For the ancient Chinese, numbers are "regular relations

among things", in the sense of "hierarchical categories" or "concrete modalities of orderedness". ⁶³ These hierarchical modes of order mirror the basic mathematical pattern of the universe. Therefore numbers are "emblems", in the sense of a "classificatory symbolism" which makes visible the circumstantial individual aspects of the cosmic unity. ⁶⁴ In other words, the ancient Chinese believed that the universe has an ultimate basic numerical rhythm. They simply assumed that all relationships of things with each other, in all areas of the outer and inner world, mirror this same basic pattern, in a form conceived as a rhythm. They assumed that everything is constituted by a process of inward and outward energy flow, which follows certain basic and recurring numerical rhythms. "The different aspects of the *unity of all existence* become manifest in certain typical 'phases' of the process of change and these phases are indicated by numbers, or in other words, number in China characterizes time-variable patterns or 'ensembles' of inner and outer factors within the 'world-all' ". ⁶⁵

This is because the cosmic unity (a parallel notion to Jung's idea of the *unus mundus*, and to my own notion of an 'extended' psychoid field of the human-specific collective unconscious), cannot be subdivided into multiple quantities, but can only reveal itself, in the course of time, in various qualitative aspects as experienced by individuals. The single numbers within certain numerical patterns or arrangements (for example, within matrices) are not

subdivisions, but illustrations of the phases of transformation from the time-bound aspects of the whole. Since the Chinese conceived everything in the world as resting on a two-way flow of energy, producing the basic and recurring numerical rhythms, all events occurring in all areas are simply reflections of these rhythms of the cosmos as-a-whole. The Chinese represented such basic numerical rhythms in the form of 'matrices' or 'magic squares'. Although there are many matrices with various rows (or columns), one of the basic matrices representing the arrangement of the universe was a square '3 x 3' matrix called the Lo Shou, in which the three elements in any row or column add up to 15. ⁶⁶ According to von Franz, the idea of such a matrix or number field would represent "a basic mirror or rhythmic image of the universe seen in its time aspect". ⁶⁷

A similar idea can be found in Plato's *Timaeus*, namely, "the existence of an eternal extracosmic realm in which solid geometric forms, latent within themselves, timelessly coexist. Since the creator of the universe could not transfer all these figures simultaneously into his cosmic creation, he decided to create a moving image of the eternal unity and its timeless coexistent order, actually isomorphic to the sequence of natural numbers". ⁶⁸ Therefore the actualisation of time results from a constant moving image of the eternal unity of solid geometric forms, generating a phenomenal event and its orderly sequence from moment to moment.

The ancient Chinese "divided their whole psychophysical cosmos into a periodic twofold rhythm, a reciprocal enantiodromial Yin-Yang motion". ⁶⁹ All even numbers correspond to the rhythm of Yang, and all odd numbers to the rhythm of Yin, following the assumption that all numbers are different qualitative configurations of the cosmic unity, or the one-continuum. The most distinctive idea in this scheme is that the number series and its subsets are regarded, not only as "a continuum in which the primal one variously manifested itself", but also as "a continuum with two and three axes persisting right through the entire number series in a manner similar to the primal one". ⁷⁰ Therefore, after the number 'three', the progression (or evolution) of numbers "proceeds in duplicate along two contrasting rows of even and odd numbers, which correspond to the cosmic rhythms of Yin and Yang". ⁷¹ The primal number 'one' "remains the point of departure for this symmetrical process", and each odd number represents an aspect of the 'one' by means of its retrograde connection to the primal number 'one'. ⁷² The transition from any even to any odd number is "a transition from the symmetrical to the centralized, from the non-hierarchical to a hierarchical order". ⁷³ The odd numbers include and give rise to the even ones, since each odd number, as I mentioned earlier, represents the quality of 'one'. Von Franz explains this structure as follows:

"Neither the odd nor the even are additively tacked onto the even ones. Rather the even ones convert a merely centred or hierarchical orderedness of the whole into symmetrical orderedness. This duplicate

progression also modifies the number series in a qualitative way: its hierarchical orderedness pays particular attention to the centre (\therefore), while its symmetrical orderedness illustrates the polar nature of the number series. All the higher numbers represent complex examples of these two cosmic orders." 74

That is to say, even numbers represent a progression or separation from the one-continuum, while odd numbers represent a retrogressive connection to the one-continuum. Therefore the evolution of numbers results from even numbers, while the connection (or retrogression) of each evolved number to the one-continuum results from odd numbers. However, each number from 'three' onwards can be regarded as the sum of both even and odd numbers, and therefore represents, simultaneously, a progression and a retrogression.

The Chinese view of numbers, as described above, is paralleled by the Jungian view of numbers, which I briefly touched upon earlier in this chapter. From the Jungian point of view, a number is a time-bound quality of the one-continuum. From the quantitative point of view, the evolution of the number series consists of an ever-repeated addition of one unit, while, from the qualitative viewpoint, the one-continuum always remains the same. In spite of the fact that number evolves, it remains in the original state of the one-continuum as an expanding element running through the whole number series. Although the Jungian view of numbers was explicitly systematised by von Franz, it is already implicit in the writings of Jung himself. Jung discusses the numenological quality of the one-continuum, or

the primordial number 'one', and the gradual step from one to two and from two to three. Jung's comments are worth quoting at length; he writes:

"The number one claims an exceptional position, which we meet again in the natural philosophy of the Middle Ages. According to this, one is not a number at all, the first number is two. Two is the first number because with it separation and multiplication begin, which alone make counting possible Two implies a one which is different and distinct from the 'numberless' One. In other words, as soon as the number two appears, a unit is produced out of the original unity, and this unity is none other than the same unity split into two and turned into a 'number'. The 'One' and the 'Other' form an opposition, but there is no opposition between one and two, for these are simple numbers which are distinguished only by their arithmetical value and by nothing else. The "One", however, seeks to hold its one-and-alone existence, while the "Other" ever strives to be another opposed to the One. The One will not let go of the Other because, if it did, it would lose its character; and the Other pushes itself away from the One in order to exist at all. Thus there arises a tension of opposites between the One and the Other. But every tension of opposites culminates in a release, out of which comes the "third". In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the "Other" which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding of the One to a condition where it can be known - unity becomes recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality". 75

In addition to these gradual steps from one to three, Jung conceived the number four as a frame of the one. This is because the static and basic internal structure of the self (the one) is a 'quaternio' structure, and, when it is active, it becomes the causative pattern, and the manifestation of this basic internal structure in the form of a phenomenal event and its reversion to its original

static state occur simultaneously. Thus the number four represents the primordial boundary of the number series.

Von Franz systematises the Jungian view of numbers on the basis of Jung's interpretation. She enumerates certain characteristics of the first four numbers in juxtaposition. What she gives is an analysis of these numbers in terms of their dynamic, logical relationships to the number series, rather than a treatment of an infinite series of numbers aimed at finding out the characteristics of the entire series (which is the method of modern mathematics). According to von Franz's analysis, 'one' comprises wholeness or the one-continuum, and 'two' is the symmetrical aspect of the one-continuum, rather than a halved monad. ⁷⁶ The idea of 'two' as the symmetrical aspect of the 'one' can also be found in the writings of Jung; he writes: "conscious perception means discrimination, thus, structures arising from the unconscious will be distinguished when they reach the threshold of perception; such structures then appear to be doubled, but are two completely identical entities - the one and the other - since it has not yet become clear which is the one and which is the other". ⁷⁷ That is to say, when an unconscious content approaches the threshold of consciousness, it appears as two identical pairs, or a twofold oneness. From the viewpoint of a rhythmical movement, the number two represents, for von Franz, "a repetition in the form of an oscillation or pulsation". ⁷⁸ Therefore the number two represents the dynamic manifestation of bipolar unconscious contents in the

form of an oscillating rhythm. On the other hand, the number three stands for a rhythm which has direction, this direction being a transformation from a simple oscillation toward consciousness and the initiation of a linear succession. The number three therefore represents a synthesis of bipolarity of the one-continuum. More precisely, each oscillating symmetrical aspect mirrors the other, and then the oscillating bipolarity of the one-continuum is unified in the form of a coordinative centre (or axis) of the one-continuum. This is the first step toward the generation of a time-vector, the atemporal oscillating rhythm initiating a linear process. ⁷⁹ The number four "acts as a stabilizer by turning back to the One as well as bringing forth observables by creating boundaries". ⁸⁰ That is to say, the number four signifies a rupture between the linear and quantitative progression of the number series, and that aspect of the 'wholeness' of numbers which connects with the primordial number 'one' in a retrogressive way.

It should be emphasised that the above statements concerning the characteristics of the first four numbers are not arbitrary. Since every conceivable statement is originally derived from the unconscious psyche; and since the causation of the self, as the coordinative subject regulating the field-arrangements of the archetypal configurations, is the ultimate subject which initiates and determines all statements made by the percipient's conscious activity; then any statements concerning the mathematical

characteristics of numbers are likewise determined by the archetypal characters of numbers and are therefore necessary statements. This is an example of self-amplification of the archetypes, founded upon the same principle as the autonomous manifestation of images and ideas in the dream-state. ⁸¹ Jung also says: "It is a property of the number four that equations of the fourth degree can be solved, whereas equations of the fifth degree cannot. The necessary statement of the number four, therefore, is that, among other things, it is an apex and simultaneously the end of its preceding ascent. Since, with each additional unit, one or more new mathematical properties appear, the statements attain such a complexity that they can no longer be formulated". ⁸² This passage suggests that, in some cases, the apparent grounds for statements about the character of numbers are mathematical knowledge about them which has become conscious. However, this does not contradict the Jungian claim that all statements about numbers originate from the archetypal orderedness constituting the percipient's 'extended' psychoid field of the human-specific collective unconscious, since, presumably, mathematical knowledge is itself an expression of such archetypal orderedness at the percipient's conscious level. Since rhythmically-structured archetypal configurations are coordinated by the causation of the self (as the coordinative centre of the percipient's 'extended' psychoid field), and manifested in the form of human-specifically-ordered phenomenal events (psychic as well as material); and since such phenomenal effects are

simultaneously reverted to the original static state of the internal structure of the self: it follows that the continuous repetition of this process has achieved the human-specific 'archetypal orderedness' constituting the internal structure of the self. This human-specific archetypal orderedness of the self is nothing other than a 'boundarised' psychoid field of the human-specific collective unconscious, which regulates other overlapping 'boundarised' psychoid fields within an 'extended' psychoid field, and which manifests its field-arrangements in the form of a human-specific conscious localisation of mathematical knowledge.

We have already seen that the generation of numbers is closely connected with the synchronistic event, which is a manifestation of the antithetical causation of the self, actualising a field-arrangement of facets of the percipient's 'extended' psychoid field of the human-specific collective unconscious. Such an actualisation of the field-arrangement of the archetypes is founded upon the archetypal orderedness reached at the level of the species. Moreover, the archetypal orderedness of the human-specific collective unconscious determines not only the form of a perceived image of a material object, but also the form of that material object itself, in a human-specific manner. As I have already discussed in earlier chapters, this means that, since each 'boundarised' psychoid field of the human-specific collective unconscious (on which each material object is based) is actualised in relation to the

percipient's 'extended' human-specific collective unconscious, not only is the perceived image of that psychoid field interpreted in a specifically human manner, but also the psychoid field itself is materialised in a specifically human manner. Since every phenomenon, be it psychic or physical, results from coordination by the percipient's 'extended' psychoid field of the human-specific collective unconscious, and since the percipient's 'boundarised' psychoid field overlaps all other psychoid fields of the human-specific collective unconscious, forming an 'extended' psychoid field of the human-specific collective unconscious, all materialised effects resulting from coordination by the percipient's 'extended' psychoid field become the human-specific phenomenal reality common to all individuals. This is due, on the one hand, to the 'archetypal orderedness' constituting the percipient's 'boundarised' psychoid field, and, on the other, to the archetypal constellations of other 'boundarised' psychoid fields, which together constitute the percipient's 'extended' psychoid field of the human-specific collective unconscious, and which determine not only the human-specific localisation of consciousness and the human-specific physiological structures of the percipient, but also the human-specific materialisation of other psychoid fields. As a result, "the properties of numbers are, simultaneously, properties of matter, for which reason certain equations can anticipate its behaviour".⁸³ That is to say, numbers not only unite the psychic and physical realms, but also impose their archetypal orders on both qualitative (psychic) and

quantitative (physical) manifestations, in the sense of the perception and manifestation of physical events. Numbers (as uniting symbols) therefore bridge a gap between the potential and the actual, the imaginary and the real, through their embodiment of the archetypal orderedness which constitutes an 'extended' psychoid field as a whole. This is the reason why Jung regarded number as the most primitive manifestation of the spirit (which is a dynamic ordering factor), and as "the archetype of order which has become conscious". 84

Footnotes to Chapter Five

1. M.L. von Franz, Number and Time: Reflections Leading towards a Unification of Depth Psychology and Physics (Evanston: Northwestern University Press, 1974), pp 199-200.
2. C.G. Jung, CW 8, para 948;
M.L. von Franz, Number and Time, pp 199-200;
M.L. von Franz, On Divination and Synchronicity: The Psychology of Meaningful Chance (Toronto: Inner City Books, 1980), p 39.
3. C.G. Jung, CW 8, para 955.
4. *ibid*, para 957.
5. *ibid*.
6. C.G. Jung, CW 9,I, para 41.
7. C.G. Jung, CW 8, para 957.
8. M.L. von Franz, On Divination and Synchronicity, p 81.
9. *ibid*, p 67.
10. C.G. Jung, CW 9,II, para 408.
11. *ibid*, para 409.
12. Jung here discusses the transformation process of the self at the purely psychic level. This process represents an incessantly-renewed process of the causative pattern of the self, which actualises a 'boundarised' and an 'extended' psychoid field of the human-specific collective unconscious from moment to moment. I have already discussed a more cosmologically-oriented model elsewhere in this dissertation. To repeat this model briefly: the quaternary causative pattern of the self can be understood as the antithetical causation (in which a progressive and a revertive causation are simultaneously coupled). When a progressive causation participates in the human pattern, a 'boundarised' psychoid field (on which the percipient's body and his conscious field are based) is generated. This is the quasi-temporal moment at which an 'extended' psychoid field occurs, by virtue of the coordinative centre of a 'boundarised' psychoid field. Simultaneously, a revertive

causation actualises this 'extended' psychoid field in the form of the material state of the sensible world and the sensible image of the material world, the polaristic actualisation of the 'boundarised' field being the percipient's body and his conscious field (which may be related to the physiological processes of the percipient's cerebrospinal function). This is because the field-arrangements of the archetypes (including 'boundarised' psychoid fields on which material events are based), which are regulated by the coordinative subject of the percipient's 'extended' psychoid field, are actualised in the form of parallel psychic and material events, and simultaneously the causation of the self as the coordinative subject of the percipient's 'extended' psychoid field is converted to the percipient's ego-activity. The unfolding of psychic events, as the sensible images of material events, constitutes the conscious scope of sensible reality, in which the coordinative centre is always the psychically-actualised 'boundarised' field of the percipient, namely, the percipient's conscious field, in which perceived events are spatio-temporally ordered. This is because the causation of the self, or the ego in its causative aspect, is an incessantly-renewed process, generating a time-sequence from moment to moment, and the ego in its causative aspect always retains a constant coordinative centre by virtue of the participation of the same human pattern during the percipient's lifetime, whereby the percipient can maintain a constant self-identity and sense of time.

13. C.G. Jung, CW 9,II, para 410.
14. *ibid*, para 411.
15. M.L. von Franz, On Divination and Synchronicity, pp 64-66.
16. C.G. Jung, CW 8, para 441.
17. M.L. von Franz, On Divination and Synchronicity, pp 76-77.
18. *ibid*, p 80.
19. M.L. von Franz, C.G. Jung: His Myth in Our Time (New York: C.G. Jung Foundation for Analytical Psychology Inc, 1975), p 91.
20. M.L. von Franz, On Divination and Synchronicity, p 81.
21. *ibid*, p 82;
C.G. Jung, CW 8, para 441.
22. M.L. von Franz, Number and Time, pp 249-250.
23. *ibid*, p 251.
24. G.J. Whitrow, The Natural Philosophy of Time (London

- and Edinburgh: Thomas Nelson and Sons Ltd, 1961), p 77.
25. *ibid.*
 26. *ibid*, p 78.
 27. *ibid.*
 28. *ibid.*
 29. *ibid.*
 30. *ibid*, p 79.
 31. M.L. von Franz, Number and Time, pp 251-252.
 32. G.J. Whitrow, The Natural Philosophy of Time, p 293.
 33. *ibid*, p 294.
 34. *ibid*, pp 295-296.
 35. M.L. von Franz, Number and Time, p 252.
 36. *ibid.*
 37. *ibid*, p 252 fn 39.
 38. *ibid*, pp 252-253.
 39. *ibid*, pp 63-64.
 40. M.L. von Franz, On Divination and Synchronicity, p 23.
 41. *ibid.*
 42. *ibid.*
 43. *ibid.*
 44. *ibid*, pp 23-24.
 45. *ibid*, pp 14-15.
 46. *ibid*, p 15.
 47. M.L. von Franz, Number and Time, p 64.
 48. *ibid.*
 49. *ibid*, p 65.
 50. M.L. von Franz, On Divination and Synchronicity, p 91.
 51. M.L. von Franz, Number and Time, pp 253-254.
 52. *ibid*, pp 134-144.

53. *ibid*, pp 195-196.
54. *ibid*, pp 195-199.
55. *ibid*, p 302.
56. C.G. Jung, CW 8, para 440.
57. *ibid*, para 968.
58. *ibid*, para 441.
59. M.L. von Franz, Number and Time, p 158.
60. *ibid*, p 165.
61. *ibid*, p 166.
62. *ibid*, p 163.
63. *ibid*, p 41.
64. *ibid*.
65. M.L. von Franz, C.G. Jung: His Myth in Our Time, p 246.
66. M.L. von Franz, On Divination and Synchronicity, p 13.
67. *ibid*, p 14.
68. M.L. von Franz, Number and Time, p 178.
69. *ibid*, p 95.
70. *ibid*, p 78.
71. *ibid*.

Von Franz draws this symmetrical process as follows:

	3	5	7	9	Yang A
1					
	2	4	6	8	Yin B

72. *ibid*, p 78.
73. *ibid*, p 78, fn 43.
74. *ibid*, pp 78-79.
75. C.G. Jung, CW 11, para 180.
76. M.L. von Franz, Number and Time, p 74.
77. *ibid*, p 92.

- 78. *ibid*, p 94.
- 79. *ibid*, pp 97, 103-104.
- 80. *ibid*, p 74.
- 81. C.G. Jung, Memories, Dreams, Reflections (Glasgow: Collins - Fount Paperbacks, 1979), p 341.
- 82. *ibid*, p 342.
- 83. *ibid*.
- 84. C.G. Jung, CW 8, para 870.

CHAPTER SIX

CHAPTER SIX

SPIRIT AND SOUL

In The Phenomenology of the Spirit in Fairytales, Jung uses various turns of speech to enumerate different usages of 'spirit', the notion of Spirit always indicating a purely psychic entity in opposition to matter. The general attributes of such an entity refer to a kind of non-material cosmic principle. ¹ In colloquial terms, there are many usages of the term 'spirit'. For example, when we say that a man has a 'spiritual outlook', we are usually referring to his psychic (or psychological) capacities or attributes. ² Likewise, the expression 'the spirit of the age' is used to describe the collective phenomena common to groups of people in the historical current; for example, the Renaissance period is associated with the so-called 'Spirit of the Renaissance', which may be discerned in the arts and religious outlook of that period. ³ The term 'spirit' may also designate the common collective ideas of certain groups of people, such as 'the spirit of Marxism' or 'the spirit of National socialism'. ⁴ Consequently, a certain antithesis arises between the 'spirit' which has an extra-human cosmic existence outside of man, and the 'spirit' which we experience as a conscious activity of the human

ego. ⁵ In other words, 'spirit' is experienced as an objective as well as a subjective existence.

The primitives experienced 'spirit' as a personified, invisible, breath-like 'presence' which appeared unexpectedly from the outside. ⁶ In the course of the gradual differentiation of consciousness, these externally-appearing 'spirits' have been integrated into consciousness. For example, when a modern man receives an inspiration or invents something new, he may say that he has had his own brilliant idea, or that he has invented something as a result of his own conscious activity. On the other hand, a primitive man would never say that he had had his own idea or that he had invented, let us say, a bow and arrow. Instead, he would probably say that "the way to construct a bow and arrow was revealed to him by the bow and arrow god, and then tell an origin myth, of how, to a certain hunter, his divinity appeared to him in a dream or vision and revealed to him how to make a bow and arrow". ⁷

The more we differentiate our consciousness, the more we integrate our unconscious contents (or those aspects of the unconscious which are spiritual) into the subjective sphere. The present stage of our consciousness has assimilated a certain amount of unconscious contents and made them our own. However, a large portion of our unconscious contents have not yet been integrated. Therefore, even for a modern man, when something psychic happens to an individual which he feels as belonging to

himself (namely, an experience of his own conscious contents), he feels that it is his own spirit. ⁸ However, if something psychic happens which is unfamiliar to him (namely, the psychic experience of an unintegrated unconscious content), he feels that it is someone else's spirit, and very often this experience causes a possession. ⁹ Thus spirits are equivalent to the archetypes, and the latter case represents an unintegrated archetype. The psychic happening of 'spirit' brings about a vivifying and inspiring effect upon ego-consciousness. Every image or thought which the ego-conscious experiences is a phenomenon of spirit. ¹⁰

In Chapter Two, I mentioned briefly how Jung defined spirit as the dynamic aspect of the unconscious, which spontaneously manifests images and sudden thoughts independently of sensory stimuli. For example, when ego-consciousness is in a state of rest, as during sleep, the spirit composes dream-images out of memories, repressed ideas and the psychic contents of unknown sources, independently of ego-conscious activity, and these images and their compositions convey highly intelligent and meaningful messages. ¹¹ The spirit moves dynamically, creating these images in accordance with the orderedness which constitutes an 'extended psychoid field.

In Chapter Five, I discussed the notion that dreams, myths and fairytales possess not only typical archetypal figures (images) but also typical connections of those

figures with sequences of events. These are the very activities of spirit. In the case of dream-images and their typical structural patterns, the activity of spirit is purely spontaneous and lacks the medium of the conscious subject, the ego. However, in the case of myths and fairytales, the activities of spirit are filtered through the conscious subject; nevertheless, they maintain their own typical structural patterns. From this point of view, spirit is not only purely objective (indicating unconscious contents outside of ego-consciousness) but also subjective (indicating the conscious contents themselves). ¹² The phenomena of spirit therefore represent a borderline between the subjective and the objective. We may therefore say that the phenomena of spirit are equivalent to the experience of the archetypes, which are neither purely subjective nor purely objective in relation to the percipient. Therefore spirit represents not only the unconscious processes but also the already-integrated parts of consciousness, that is, "the sum-total of all phenomena of rational thoughts, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals". ¹³ In fact, it is very difficult to judge whether a psychic phenomenon is a conscious or an unconscious one, but, in practice, the criterion will depend upon the feeling which accompanies that psychic event in the individual. ¹⁴ If one feels a psychic event to be somehow familiar, it may be regarded as a part of conscious activity, while an unfamiliar psychic event may be regarded as an experience of an unconscious content. Therefore the 'spirit' is the

dynamic aspect of the unconscious and of consciousness, as opposed to the static, formal aspect of the unconscious and of consciousness; and the range of its activity embraces psychic phenomena as a whole.

The activities of spirit therefore represent a dynamic process belonging both to the percipient's consciousness and to the unconscious substrate. In the unconscious substrate, however, there are no actual (spatial or temporal) divisions among 1) each facet of the percipient's 'boundarised' psychoid field of the human-specific collective unconscious, 2) the percipient's 'boundarised' psychoid field as a whole, or 3) other 'boundarised' psychoid fields, despite the fact that all these divisions (namely, the archetypes) overlap, constituting the percipient's 'extended' psychoid field in the unconscious substrate. The reader may therefore have difficulty in determining whether a singularly expressed 'spirit' signifies 1) the dynamic aspect of each facet of a 'boundarised' psychoid field of the human-specific collective unconscious, 2) the dynamic aspect of the percipient's 'boundarised' psychoid field as a whole, or 3) the dynamic aspect of all 'boundarised' psychoid fields within the percipient's 'extended' psychoid field of the human-specific collective unconscious. Despite the overlapping of all the archetypes in the unconscious substrate, each archetype possesses its own individuality (the archetypal 'locus'). This individuality is a set of the simplest 'archetypes per se', constituting a 'boundarised' psychoid field, and it signifies a boundary;

at the same time, each 'boundarised' psychoid field is also the archetype. The archetype, which is the noumenal form of an image of a material event, therefore belongs primarily to a 'boundarised' psychoid field comprising a species-specific number of the simplest 'archetypes per se'. That is to say, the individuality of the archetype is known only from an effect (an image); if this were not so, the individuality of the archetype would be correlated with a 'boundarised' psychoid field. Accordingly, when the percipient abstracts a conceptual entity, the spirit belongs to a psychically superimposed dynamic process of the percipient's 'extended' psychoid field (which may be called a psychic field of the percipient's human-specific collective unconscious), creating internal relationships within the unconscious substrate as a whole, in which numerous 'boundarised' psychoid fields mutually overlap.

When the percipient perceives the image of a material object, a psychically superimposed dynamic process of the percipient's 'boundarised' psychoid field coordinates a 'boundarised' psychoid field on which that material object is based. The image of a material object, therefore, is not a noumenal form of a particular 'boundarised' psychoid field on which that material object is based, but it is interpreted by the percipient's psychic field in a specifically human and individual manner, by means of the archetypal orderedness constituting the percipient's 'boundarised' psychoid field. At this moment, there is a psychic impact associated with the image of a material

object upon the percipient's consciousness. This psychic impact is accompanied by a *numinosum* in the percipient's consciousness, which appears to the percipient to belong to that object. However, this psychic impact and its image are not divisible, but become one and the same reality, representing the state of the material object perceived. This state signifies that a *coniunctio* has occurred between a 'boundarised' psychoid field (on which a material object is based) and the percipient's 'boundarised' psychoid field, in the form of an image appearing in the percipient's conscious field. In this case, the archetype (on which the image is based) belongs both to the percipient's 'boundarised' psychoid field and to a 'boundarised' psychoid field which is the noumenal form of that object. Therefore the archetype is individuated through the relationship between these two 'boundarised' fields. Thus, in the case of the perception of a material object, the spirit, which creates an image and a psychic impact upon the percipient, belongs to the dynamic relationship between the percipient's 'boundarised' psychic field and a 'boundarised' psychoid field of that object.

This dynamic *coniunctio* may be understood as meaning that the mutual energetic relationship between the percipient's spirit and the spirit of a material object is symbolised in the form of an image perceived by the percipient. However, the formation of an image, and the psychic impact associated with that image, represent not the state of pure spirit, but rather the state in which a

spiritual dynamism is intermingled with a formal factor (namely, the pattern); and this spiritual dynamism has been converted to a specific psychic motion-pattern. Therefore the phenomenon of spirit belongs, primally, neither to the percipient's 'boundarised' psychoid field nor to the 'boundarised' psychoid field on which a material object is based, but to the dynamic causation of the self. The latter is the coordinative subject of all psychoid fields, and is therefore the cause of all spiritual dynamism. Thus the percipient's spirit is primally a manifestation of the causation of the self, which may be called the World-Spirit, and which represents merely 'relatedness' in general, or a continually-recurring quaternary causative pattern of the self.

Yet the dynamic causation of the self manifests its activity in a specifically structured way. This is because the dynamic causation of the self participates in the pattern, forming a 'boundarised' psychoid field. The pattern represents the static form of each 'boundarised' psychoid field, and signifies the formal or structural aspect of each 'boundarised' psychoid field. This formal aspect of each 'boundarised' psychoid field is called the soul. The spirit therefore signifies the dynamic aspect of a 'boundarised' psychoid field, namely, the dynamic causation of the self, which has acquired complex varieties of motion-pattern, creating varieties of 'relatedness' in accordance with the participating pattern. Therefore the dynamically structured causation of the self, which creates

varieties of 'relatedness', is regarded as the activity of the spirit, although this activity represents the state in which the spirit has already united with the formal factor of the soul. Since the dynamically structured causation of the self is founded upon a psychoid nature, it manifests its activity not only in a psychic but also in a physical form. Thus all phenomena, both psychic or physical, can be regarded as the individuated forms of the souls (the patterns), which are dynamically actualised through the activity of spirit. Without the formal factor of the soul, namely, the pattern, the spirit can never become a set of dynamically structured motion-patterns which create varieties of 'relatedness'. On the other hand, without the dynamic causation of the self (the spirit), the soul remains in its static form. And without the cooperation of the spirit and the soul, neither a psychic nor a physical phenomenon can come into being.

In his Answer to Job, Jung discusses the importance of the cooperation between spirit and soul in a somewhat metaphorical manner. According to Jung, Yahweh's behaviour, up to the reappearance of Sophia, is accompanied by an inferior consciousness. "Time and again we miss reflection and regard for absolute knowledge. His consciousness seems to be not much more than a primitive 'awareness' which knows no reflection and no morality". ¹⁵ The personality of Yahweh thus revealed is that of one who can only convince himself that he exists through his relation to an object. This is because dependence on an object is the only way to

recognise oneself when the subject is totally lacking in self-reflection and therefore has no insight into himself. ¹⁶ Jung goes on to say: "It is as if he existed only by reason of the fact that he has an object which assures him that he is really there". ¹⁷ Job, who is a 'conscious' man, possesses the faculty of self-reflection, by virtue of his sense of morality. "The tormented though guiltless Job had secretly been lifted up to a superior knowledge of God (Yahweh) which God himself did not possess". ¹⁸ Although "Yahweh did not become immediately conscious of the moral defeat he had suffered at Job's hands", ¹⁹ Jung maintains that "Job stands morally higher than Yahweh. In this respect the creature has surpassed the creator. As always when an external event touches on some unconscious knowledge, this knowledge can reach consciousness. The event is recognised as a 'déjà vu', and one remembers a preexistent knowledge about it. Something of this kind must have happened to Yahweh. Job's superiority cannot be shrugged off. Hence a situation arises in which real reflection is needed. That is why Sophia steps in". ²⁰

Sophia is the *Sapientia Dei*, a coeternal and more or less hypostatized pneuma of feminine nature that existed before creation. ²¹ According to 'the Wisdom of Jesus the son of Sirach, or Ecclesiasticus', Wisdom associates herself with the Logos. ²² As the cosmogonic pneuma, she prevades heaven and earth and all created things. She is the "master workman" who realises God's thoughts by clothing them in

material form. Her co-existence with Yahweh signifies the perpetual 'hierogamos', from which worlds are begotten and born. ²³ That is to say, Sophia, which represents the formal factor of the soul in general, ²⁴ provides material forms for Yahweh's eternally-engaged dynamic causation, and imposes meaning and value on it by the quality of completeness. ²⁵ Stated another way, the forms, whether they be psychic images or material events, are equivalent to meanings, and result from the cooperation between Yahweh's dynamic causation and Sophia's formal factor. Yahweh (the causation of the self) can never create the actual world alone, without the quality of completeness of Sophia (the soul, or the pattern).

This general view of Jung can also be understood as meaning that, although the dynamic causation of the self (the World-Spirit) is homologous with the percipient's ego-activity, this causation will never itself be converted to ego-activity without the participation of the human soul (the human pattern). I have already discussed how all psychic and physical phenomena can be understood as the individuated forms of the souls (the patterns), resulting from their *coniunctio* with the dynamic causation of the self. In the case of human beings, the simultaneous occurrence of the percipient's conscious field and his body is empirical evidence for the *coniunctio* between the dynamic causation of the self (the World-Spirit) and the human pattern (the human soul), this *coniunctio*, being correlated with the conversion of the dynamic causation of the self to

the percipient's ego-activity. Since all souls (the patterns) are differentiated forms of the most unified quaternary internal structure of the self (which may be called the World-Soul), it follows that, when the dynamic causation of the self participates in each pattern, it is endowed with a specific relation-creating capacity, in accordance with the degree of differentiation of the pattern. This is the reason why the causation of the self is converted to ego-activity, through its participation in the human pattern. The causation of the self (the World-Spirit) therefore continually differentiates its own attribute (namely, the most unified internal structural or causative pattern of the self, which represents the aspect of the World-Soul), by converting itself to a relation-creating activity in accordance with the degree of the participating pattern. Accordingly, each image appearing in the percipient's conscious field, regardless of the manner in which it becomes conscious, can be understood as a continuous process of creating relationships between souls (namely, facets of the World-Soul), in accordance with the capacity invested in the human pattern. In the case of the abstraction of a conceptual entity, a realised conscious image may represent the individuating either of a facet (or set of facets) of a percipient's soul (the human pattern), or a relationship between souls coordinated by the causation of the self (the World-Spirit) participating in the percipient's soul. On the other hand, in the case of the perception of a material object, a perceived image represents not only the state of *coniunctio* between the

causation of the self and the percipient's soul (the human pattern), but also the state of *coniunctio* between the causation of the self (the World-Spirit), the percipient's soul, and the soul on which a material object is based, thus creating a new relationship between souls. In this structure, from the viewpoint of the causation of the self, the World-Spirit is creating an internal relationship within the unconscious substrate, through the coordination of the percipient's 'boundarised' psychoid field. Since, in the unconscious (potential) substrate, all 'boundarised' psychoid fields mutually overlap (despite the fact that each 'boundarised' psychoid field possesses its own boundary and coordinative centre), a 'boundarised' psychoid field on which a material object is based may also be regarded as a facet of the percipient's 'extended' psychoid field. This is because the coordinative subject of the percipient's 'boundarised' psychoid field is the causation of the self, which is the coordinative subject common to all 'boundarised' psychoid fields; and, even though each 'boundarised' psychoid field is limited by its participating pattern (the soul), it retains a dynamic link with every other 'boundarised' psychoid field by virtue of the interpenetration of the universal causation of the self. Therefore, although each psychoid field is 'boundarised' by virtue of its participating soul (the pattern), it is (as I have already discussed in earlier chapters) simultaneously an 'extended' psychoid field, of which all 'boundarised' psychoid fields are facets. This view forms the structure of a henotheistic (kathenotheistic) monism, in the sense

that each 'boundarised' psychoid field is a part of the self and, at the same time, the self itself. Even a 'boundarised' psychoid field which participates in the simplest pattern (on which the simplest substance is based) contains within it the sum total of all 'boundarised' psychoid fields, although its coordinative capacity is extremely limited; therefore even the simplest substance contains, potentially, the entire universe within it. The henotheistic structure of the potential world results from the fact that each simplest pattern (which is the simplest constituent part of each pattern) is a reduplication or reproduction of the basic internal structure of the self: this structure is the static form of the causative pattern of the self, representing the static form of functional totality; and this static form of the causative pattern of the self is simultaneously the World-Soul. Every 'boundarised' psychoid field, which is a differentiated form of the World-Soul, therefore represents a set of the World-Souls, and its limiting boundary does not signify a part of the whole but rather a finite number of reduplications of the whole.

Thus, from the point of view of the percipient's ego in its causative aspect (the causation of the self, or the World-Spirit), all 'boundarised' psychoid fields are facets of the percipient's own 'extended' psychoid field. In this view, all material events (in terms, not only of the percipient's own body, but also of all other material objects) are spatially and temporally separated

actualisations of the 'extended' body of the percipient's self (the World-Soul). On the other hand, from the point of view of the percipient's ego in its aspect of effect, conscious understanding classifies each phenomenon in the form of either a subject or an object, even though every conscious content (whether concerning a psychic conceptualisation or the perception of a material object) is an object of the percipient's ego-activity. This understanding results from the spatial and temporal limitation of the percipient's ego in its causative aspect (created through the participation of the human pattern, which forms a 'boundarised' psychoid field), and also from the fact that the unitary potential background of the universe is polarised in the form either of the aspect of the knower or the aspect of being known (through the medium of the materially-actualised form of a 'boundarised' psychoid field, that is, the percipient's body).

For Jung, the unconscious psyche, which is based on energetic currents, must be understood not only from a purely causal point of view but also from a finalistic (or teleological) point of view. ²⁶ Jung discussed the polarity of the psyche in relation to the energetic process of the libido. Psychic energy moves in a polar pattern between 'progression' (whereby "a continuous process of adaptation to environmental [external] conditions springs from the vital need for such adaptation") ²⁷ and 'regression', which is an adaptation to unknown factors and which involves a balancing accompanied by a dynamic transformation of

energy. ²⁸ Jung divides the unknown factors into two groups: the first is unknown in the outer world, the second is unknown in the inner world, yet they are one and the same reality in the unconscious substrate. ²⁹ 'Progression' can be understood as the constant adaptation to the unknown in the outer world, and 'regression' as the constant adaptation to the unknown in the inner world. ³⁰ Since the inner and outer unknown factors represent the same unknown reality, the mutual interaction of progression and regression represents a constant assimilation of the unconscious contents. This appears on the one hand as inner, and on the other hand as outer, and moves through time as a further development of personality. ³¹ Jung goes on to discuss two possible ways of understanding physical events. One is the mechanistic approach: "the event is causal processes, in the sense that unchanging substances change their relations to one another according to fixed law". ³² The other is the energetic approach, which is in essence 'final' (or teleological): "the event is traced back from effect to cause, on the assumption that some kind of energy underlies the change in phenomena, that it maintains itself constant throughout these changes and finally leads to entropy, a condition of general equilibrium". ³³ The notion of energy is not based on the moving substances themselves in space, but on the relations of moving substances. Although it is not conceivable that events can be simultaneously 'causal' (representing the progressive action of the cause - as in the mechanistic approach) and final (representing the

retrogressive selection of a means to an end - as in the energetic approach), the two explanatory principles are indispensable for understanding objective physical events. ³⁴ This is because the so-called objective fact of experience "makes the mistake of assuming that the subjective concept is identical with the behaviour of the thing itself: that, for example, causality as we experience it is also to be found objectively in the behaviour of things". ³⁵ This common error leads to the conclusion that it is impossible to conceive physical events as being simultaneously causal and final, and is based on the projection of the (so-called subjective) experience of an object on to the object itself. ³⁶ Finality, which is a progressive 'interpretant', and causality, which is a regressive 'interpretant', are, however, merely points of view for giving a relatively faithful picture of reality itself, when an event occurs which is experienceable - whether that event be psychic (subjective) or physical (objective). Experienced (perceived) objective reality and objective reality itself must be reconciled in order to draw a faithful picture of 'reality', which is, in fact, a hybrid phenomenon of the reciprocal interactions of the so-called subjective and objective. ³⁷

The alchemical way of thinking was the historical prefiguration of this theoretical understanding of the (hybrid) event as partly causal (which is the constant process to the unknown in the outer world) and partly final (which is the constant process to the unknown in the inner

world). According to Jung, the alchemists regarded the *Imaginatio*, or the fantasy processes connected with the 'opus', as a kind of 'subtle body', whose characteristic is to manifest itself in a mental as well as material form. ³⁸ This is because, for them, everything unconscious was projected into matter as soon as a psychic event occurred. ³⁹ Jung explains this by saying that "it [an activation of the unconscious] approached people from outside. It was a hybrid phenomenon, as it were, half spiritual, half physical, a concretization such as we frequently encounter in the psychology of primitives. The *Imaginatio*, or the act of imagining, is thus a physical activity that can be fitted into the cycle of material change, that brings these about and is brought about by them in its turn. In this way, the alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination". ⁴⁰ For the alchemists, *Imaginatio* takes place in the intermediate realm between mind and matter, and is the quintessence which unites these two opposites. The *Imaginatio* is therefore a concentrated extract of the life forces, both physical and psychic. ⁴¹

Jung quotes passages from an alchemical treatise, De sulphure, on the imaginative faculty of the soul:

"The soul rules the mind (*illa gubernat mentem*) and this rules the body. The soul functions (*operatur*) in the body, but has the greater part of its function (*operatio*) outside the body (or we might add by way of explanation, in projection). This peculiarity is divine, since divine wisdom is only partly enclosed in the body of the world: the greater part of it is

outside, and it imagines far higher things than the body of the world can conceive (*concupare*). And these things are outside nature: God's own secrets. The soul is an example of this: it imagines many things of the utmost profundity (*profundissima*) outside the body, just as God does. True, what the soul imagines happens only in the mind (*non exequitur nisi in mente*), but what God imagines happens in reality. The soul, however, has the absolute and independent power (*absolutum et separatum potestatem*) to do other things (*alia facere*) than those the body can grasp. But, when it so desires, it has the greatest power over the body (*potestatem in corpus*), for otherwise our philosophy would be in vain". ⁴²

The above passages from *De sulphure* suggest that the soul is only partly confined to the body, just as God is only partly confined to this world. Jung interprets these statements as meaning that the 'psyche' is only partly identical with our conscious mind and its related body: "for the rest it is projected and in this state it imagines or represents those greater things which the body cannot grasp, ie, cannot bring into reality". ⁴³ When the 'greater' or higher things are imagined by God, they immediately become substantial (or actual), out of a state of potentiality. ⁴⁴ This 'Imagination' of God is equivalent to the activity of the soul, part of which is outside the body. In other words, the 'Imagination' of the soul, which actualises God's own secrets, is to be understood as the becoming-conscious of the archetypes. ⁴⁵

I have already mentioned that the alchemists experienced an activated 'archetype', namely, the 'Imagination' of the soul, which approached them from outside of ego-consciousness in the form of a half-psychic and half-physical subtle body. ⁴⁶ The archetype is first

projected on to an external event; yet it is neither entirely external in a purely objective sense, nor entirely internal in a purely subjective sense: it is a hybrid phenomenon. For the alchemists, 'mind', namely, a dynamic manifestation of the soul in the form of an image, is a 'subtle body' possessing both psychic and physical aspects. For the alchemists, there were no clear distinctions between an individual soul and the World-Soul. Only when a 'subtle body' takes on an assured form is the individuated soul distinguished from the World-Soul. In other words, each 'mind', or each psychic event which happens to an individual, is as much a part of the imagination of the World-Soul as is the corresponding external object. Therefore if an alchemist wishes to transform a material state, it is not his own idea which is fundamentally effective in accomplishing that transformation, but primarily the 'Imagination' of the soul which desires to be transformed. Thus if he can transform his 'mind', he assumes that a material manifestation of the soul, namely, a material event, will also be changed. ⁴⁷ This is why the alchemists hoped to transform 'matter' through the power of 'Imagination' of the soul, of which the 'imagination' of the alchemist is only a part. ⁴⁸

For the alchemist, the World-Soul or *Anima Mundi* is the feminine half of 'Mercurius', which is symbolised as *Luna* - or, chemically, as 'Salt' or 'Silver'. ⁴⁹ On the other hand, the World-Spirit or *Spiritus Mundi* is the masculine half of 'Mercurius', which is symbolised as *Sol* - or,

chemically, as *Sulphure* or 'Gold'.⁵⁰ 'Mercurius', or 'Mercurius-duplex', is the transformative substance of the alchemists, and is symbolised chemically by quicksilver, but philosophically by the *lapis philosophorum*, whose characteristic is the coincidence of opposites - for example, spirit as well as matter, masculine as well as feminine.⁵¹ The World-Soul or *Anima Mundi*, which unites the aspects of matter and spirit, is the medium of *coniunctio* between spirit and matter.⁵² This is why the World-Soul aspect of Mercurius was more often equated with Mercurius-as-a-whole than was the spiritual aspect of Mercurius - just as Jung often identified the soul (the pattern) with the self itself, more than with the causation of the self.

On the basis of Jung's view of the spirit and the soul, I will now speculate on how a human soul, which is correlated with an individual, is generated. When I refer to a human soul, I am implying that a human-specific number of the simplest patterns, which also constitute hierarchically-arranged classes of the compound patterns (constituting the human pattern) seem to be arranged in different ways, depending on the individual, although each human pattern retains its human characteristics by virtue of a human-specific number of the simplest patterns, the fundamental orderedness of those patterns in forming human-specific physiological structures, and the patterns of conscious localisation. The problem is, then, to determine whether a human soul which is correlated with an individual

body is generated from the parents' human souls - just as the biologically-observable process of generation of an individual results from the fertilisation of an ovum by a sperm - or whether each human soul is a moving image of one and the same the human soul.

In previous chapters, I outlined a model of the generation of an individual, and proposed that an 'extended' psychoid field of the human-specific collective unconscious is generated simultaneously with the manifestation of the percipient's ego-activity. To recapitulate this model here: since the causation of the self takes an antithetical cyclic form, in which a progressive and a revertive causation of the self are simultaneously coupled, then, when the causation of the self participates in the human pattern, a progressive causation forms the percipient's 'boundarised' psychoid field from the state of the static human pattern. This is also the quasi-temporal moment of occurrence of the percipient's 'extended' psychoid field, by virtue of the potentially-realised coordinative centre of the 'boundarised' psychoid field, and this coordinative centre regulates the field-arrangements of the constellation of other psychoid fields (on which material objects are based). At the same moment, there occurs a revertive causation of the self, and this causation actualises not only the percipient's 'boundarised' psychoid field (in the form of the percipient's body and his conscious field) but also the field-arrangements of other psychoid fields (in the form of the materialised sensible world and its image as reflected

in the percipient's conscious field). This is also the moment at which the antithetical causation of the self is converted to the percipient's ego in its aspect of effect. Since the dynamic causation of the self is an incessantly renewed process, this process occurs from moment to moment, generating time-sequences.

With respect to this model, it is necessary to clarify the reason why the static human pattern is converted to a dynamic 'boundarised' psychoid field of the human-specific collective unconscious through the participation of the dynamic causation of the self. The superstructure of each actual thing, whether a material thing or a psychic image, is made up of a finite number of the simplest patterns, forming a set. The generation of such a set signifies that the dynamic causation of the self participates in a finite number of the simplest patterns, this state being correlated with the realisation of an actual thing. However, in the unconscious (potential) substrate, the order of the simplest patterns constituting a class of the compound pattern is extinguished, therefore all qualities manifested in an actual form (for example, a body) are extinguished in the form of a finite number of empty sets, each empty set being correlated with the simplest pattern. This is so because, in potential reality, all relational elements (for example, spatial or temporal relationships) which distinguish one part from another, either quantitatively or qualitatively, are unrealised. That is to say, in this state, only the progressive causation of the self

participates in a finite number of the simplest patterns; therefore such a finite number of these extinguished, or unrealised, simplest patterns forms merely a bundled aspect of Nothingness, namely, a boundary of Nothingness. This is because each simplest pattern is merely a reduplication (or reproduction) of a quaternary internal structure of the self, which represents the static attribute of the self (as hypostatic wholeness), and which is the most unified primordial pattern. Since the self (referring either to the hypostatic or static causative aspect, or to the dynamic causative aspect) is the only principle contrary to the state of 'Nothingness per se', and since these two represent different phases of one and the same reality, the self represents the aspect of wholeness of Nothingness - namely, a boundary of Nothingness, which is simultaneously a part and the whole of Nothingness. This boundary is conceived as an empty set of Nothingness. A finite number of reduplications of such a boundary signifies a finite number of empty sets, which is at the same time an empty set. Thus in potential reality, the human pattern (which comprises a human-specific number of the simplest patterns) can be understood as a 'boundarised' field of Nothingness, that is, a human-specific number of empty sets, by virtue of the participation of the progressive causation of the self.

Moreover, the dynamic causation of the self (which is the dynamic motion of the basic internal structure of the self) may be understood in terms of energy. This energy is a psychoid energy which has not yet been realised, either in

psychic or in physical form. Since the actual realisation of a 'boundarised' psychoid field results not from a progressive but from a revertive causation of the self, then, when a revertive causation occurs simultaneously with a progressive causation, the internal structure of the self becomes actual. Thus a progressive causation of the self alone generates a potential form of its internal structure, namely, an empty set, as a hypostatic wholeness of Nothingness. If a progressive causation of the self is characterised as psychoid energy, it represents merely an intensity of the causation of the self and indicates the degree of hypostatic wholeness of Nothingness, corresponding to the degree of differentiation of the internal structure of the self. This degree of differentiation of the internal structure of the self signifies the degree of differentiation of the pattern, which participates in the unconditioned causation of the self. A particular degree of psychoid energetic intensity of the causation of the self is therefore correlated with a finite number of empty sets, namely, a particular degree of the boundary of Nothingness. That is to say, *when a particular psychoid energetic intensity of the causation of the self is manifested through a progressive causation of the self, this energetic intensity is transferred to a particular number of overlapping empty sets (which is a quasi-spatially conceivable boundary of Nothingness).*

Thus when the human-specific psychoid energetic intensity of the causation of the self manifests its activity through

a progressive causation of the self, it is transferred to a human-specific number of overlapping empty sets (which is human-specific boundary of Nothingness). This boundary is nothing other than a 'boundarised' psychoid field of the human-specific collective unconscious. The human-specific (psychoid) energetic intensity of the causation of the self is then realised, either in physical or in psychic form, through a reversionary causation of the self, namely in the form of an individual percipient's body and his conscious field. At the moment of the simultaneous occurrence of the human-specific energetic intensity of a progressive and a reversionary causation of the self, that is, at the moment of realisation of the percipient's ego-activity, a quantitative variation, measurable in the form of an algebraic relationship (which means that an energy-formula is applicable), can be traversed to a qualitative variation in the form of a geometrical configuration (a representational image), and vice versa, in an actual form. ⁵³ This means that when the human-specific energetic intensity of the causation of the self is manifested, it is endowed with a relation-creating capacity in accordance with the a priori orderedness of the human pattern, and therefore it can freely exchange different forms of energy, either in psychic or in physical form. That is to say, the capacity of localisation of the human-specific physiological structures and of the conscious field is invested with the percipient's ego in its causative aspect. Since the polaristic realisation of psychic energy creating a conscious field, and of physical energy creating the physiological processes

of the body, is a result of the simultaneous occurrence of the antithetical causation of the self, which possesses a human-specific energetic intensity, human-specific energy-laden ego-activity can create a relationship between a psychic process of the mind and a physical process of the body, even though the active subject which creates such a relationship is not the ego in its aspect of effect but the ego in its causative aspect (the causation of the self). Therefore a material object is itself perceived as a quantitative variation, and its feeling-toned estimation as a qualitative variation, the two being related by way of the percipient's ego in its aspect of effect. The same is true of the physiological state of the body: for example, the brain-cells, which are biological, may probably be related to the percipient's conscious field and may register a variety of arrangements of the simplest patterns, which are manifested in psychic forms at each moment of the conversion of the ego in its causative aspect to the ego in its aspect of effect. Therefore every human phenomenon, whether psychic or physical, is due to the human-specific energetic intensity of the ego in its causative aspect, and this energetic intensity of the causation of the self signifies that the human pattern participates in the unconditional causation of the self.

The causation of the self cannot manifest its relation-creating activity by separation from its participating pattern. The causation of the self is always manifested through its participation in the pattern, which is a

differentiated form of a quaternary internal structure of the self (the attribute of the self as wholeness). This is because, when the (antithetical) causation of the self is manifested, its attribute, or internal structure (the static form of the causative pattern of the self), is also manifested, being polarised in both psychic and physical forms. For example, in the primordial stage of the manifestation of the internal structure of the self, it may be the polarisation of the simplest substance and its mirror-reflection (which may be called a symmetrical mirroring of matter and anti-matter); while in the case of the human pattern (which is an extremely differentiated form of the internal structure of the self), it is the polarisation of the human-specific physical structure and its mirroring, namely, a conscious field in which complex varieties of psychic images are incessantly appearing. The actualisation of phenomena is therefore empirical evidence for the participation of a particular pattern in the dynamic causation of the self, and conversely, the manifestation of the causation of the self is an indication of its participation in a particular pattern. Accordingly, the great problem is to determine how the pattern (the soul) participates in the causation of the self - or, in the case of human beings, how the human pattern (the human soul) participates in the causation of the self. The solution of this problem seems to be the key to understanding in what way a human soul (that is, a human-specific number of the simplest patterns, arranged in an individual manner) is generated.

The patterns are the attributes of the self, acquired in the course of differentiation of a quaternary internal structure of the self (which is the primordial attribute of the self as unity and wholeness). Although the causative pattern of the self is always founded upon its most basic motion-pattern, namely, a quaternary pattern, every manifestation of the causation of the self is correlated with a particular degree of internal structure of the self (namely, a class of the compound pattern). In the case of human beings, the percipient's ego in its causative aspect is the dynamic manifestation of the human-specific internal structure of the self, although the basic motion-pattern of ego-activity retains a quaternary structure in terms of its antithetical motion-pattern, in which a progressive and a revertive motion occur simultaneously. The dynamic manifestation of the unconditioned causation of the self and its participation in a particular degree of the internal structure of the self (for example, the human pattern) always occur simultaneously; yet they seem not to relate to each other in any causal way. The dynamic manifestation of the unconditioned causation of the self does not, of itself, induce participation in a particular degree of internal structure of the self; nor does a particular degree of internal structure of the self induce the causation of the self. When the dynamic causation of the self occurs, it is no longer the state of unconditioned causation but always the state of conditioned causation, by virtue of the

participation of a particular degree of internal structure of the self.

Moreover, like the archetypes, the individuality of the pattern is abstracted only when it becomes an actual state, whether psychic or physical; and this actual state represents the state of the pattern which participates in the causation of the self. Since the archetypes represent the dynamic state of participation of the causation of the self in the pattern, each archetype in the unconscious substrate is conceived as an empty set, in which a finite number of empty sets mutually overlaps, constituting a boundary of Nothingness, namely, a 'boundarised' psychoid field of the species-specific collective unconscious. However, this is not the case with the pattern. The pattern by itself, dissociated from the causation of the self, simply does not exist, even in potential form. In other words, unlike the archetypes, in which the causation of the self participates, the pattern alone cannot be a potential reality; therefore the human pattern alone can never be actualised in the form of an individual body (that is, a human pattern), unless the causation of the self is linked with it for some reason or other. And the only way in which such linking (or participation) is possible is when the human pattern (which is common to all individuals) has already been actual, in the sense that the causation of the self participates in it (even if the human pattern or its parts have been separately actualised). Otherwise the human pattern does not, of itself, participate in the causation of

the self; nor does the causation of the self, of itself, participate in the human pattern. This means that, unless a particular pattern is continuously reproduced through already-actualised forms of that pattern (that is, the parents' bodies), that pattern ceases to exist. ⁵⁴

An empirically-observable biological process of the generation of an individual body may provide a clue as to how the human pattern participates in the causation of the self. An individual body is a materially-actualised form of the human pattern (the human soul), through the participation of the causation of the self, and its generation (or reproduction) is biologically observable as the result of the fertilisation of an ovum by a sperm. The problem is, then, to determine in what way this biologically-observed process is related to the process of reproduction of the human pattern, in the form of a human pattern on which each individual's physical structure is based. I will now speculate as to how this relationship may come about.

Each individual is simultaneously individual and collective, On the one hand, this means that each individual possesses collective characteristics common to the human species (in terms of common physiological structures and human-specific patterns of conscious localisation), which are due to a human-specific number of the simplest patterns and the basic orderedness constituting the human pattern). On the other hand, it means that each individual

possesses individual characteristics, comprising subtle differences of physical structure and innate psychic dispositions. These individual differences may be due to different arrangements of a human-specific number of the simplest patterns, although such differences are based upon the collective characteristics common to the human species. In addition, the collective aspect of the human species is divided into opposite sexes. The characteristics of the two sexes may also be due to different arrangements of a human-specific number of the simplest patterns. For example, in one sex, the characteristics of the other sex are hidden in the particular kind of chromosome-pair which determines that sex. The collective and individual aspects of each individual are, biologically speaking, determined by genetic information inherited from the parents. So, if a sperm is assumed to contain genetic information in terms of a specific arrangement of the simplest patterns, and an ovum to contain the rest of the genetic information, then sperm and ovum together form a human-specific number of the simplest patterns, creating a 'seed' of the human pattern, namely, the zygote.

Moreover, the causation of the self interpenetrates even the smallest unit of a living organism, and it interpenetrates both sperm and ovum, so long as they are active as parts of animated human bodies. However, in order to become an animated unit, a sperm and an ovum must be animated in the same energetic rhythm, that is, the same human-specific energetic intensity of the causation of the

self. This is because, although the causation of the self is the relation-creating factor common to all living beings, each species possesses its own rhythm or energetic intensity, which is (as I discussed earlier) closely related to the species-specific number of the simplest patterns constituting the species-specific pattern. In the case of human beings, a sperm and an ovum are animated by the human-specific energetic intensity of the causation of the self, which participates in the parents' bodies; and, even after fertilisation of the ovum, the zygote is still animated by the human-specific energetic intensity of the causation of the self which animates the mother's body. Thus a possible reason why a sperm and an ovum are united to become an animated 'seed' of the human pattern, may be that such an animated entity becomes a part of the mother's physiological processes, in which the human-specific energetic intensity of the causation of the self participates. Moreover, such an animated 'seed' of the human pattern must be constantly animated in the mother's womb, as part of her physiological processes, until it is fully realised in human form, since the zygote still cannot, by itself, participate in the human-specific energetic intensity of the causation of the self. Therefore in order to acquire the independent participation of this causation of the self, the zygote needs to be animated by the human-specific energetic intensity of the causation of the self which animates the mother's body.

It is now clear that a unit of the human pattern (or a human soul) is merely a differently-arranged human-specific number of the simplest patterns which constitute the human pattern. Since the genetic information resulting from the parents' bodies determines the arrangements of the simplest patterns, the parents' human patterns (or human souls) may appear to be regarded as the immediate cause of the child's soul. However, the parents' souls are not the cause of the child's soul, but rather the cause of the characteristics participating in the child's soul. This conclusion coincides with Proclus' idea that a god which is possessed by a particular possessor can generate another god which is possessed by a particular possessor, since a possessor can generate a possessor, although each god (as a self-constituted entity) is self-generative. The same is true of souls: although the law of causality cannot be applied to the relationship between souls, nevertheless, by virtue of the characteristics possessed by souls, each soul can be related causally to other souls. Individual human souls are generated continuously through the medium of the parents' souls, and the characteristics possessed by each human soul differ from one another, as a result of the different arrangements of the human-specific number of the simplest patterns; yet, at the same time, every human soul remains the same human soul. From this point of view, the ultimate cause of every human soul is the human-specific energetic intensity of the causation of the self, which represents the state of participation of the human pattern in the unconditioned causation of the self. Accordingly, the cause

of every human soul is the first human soul (the human pattern), which was evolved from the animal world.

This view can also be confirmed from Jung's discussion about 'Adam'. Jung maintains that 'Adam', the primordial man, is the *homo maximus*, the 'Anthropos', who is himself the macrocosm, or the microcosm which corresponds to the macrocosm, and from whence the macrocosm comes into being. ⁵⁵ This view results from Jung's examination of a wealth of materials, in particular the writings of the Gnostics, the Kabbalists, and the alchemists. The Kabbalists, according to Jung, distinguished 'Adam', the first individual (fleshly) man, from the primordial man, who represents the first soul among the species of man, from whom all individuals come and to whom all individuals return, and they called the latter 'Adam Kadmon'. ⁵⁶ Jung first quotes a passage from Wunsche's comment on the Kabbalistic view of Adam Kadmon:

"Concerning Adam Kadmon the Cabbalistic writings are not altogether clear. Sometimes he is conceived as the Sephiroth in their entirety [the tree of life], sometimes as a first emanation existing before the Sephiroth and superior to them, through which God was made manifest and revealed himself to the whole of Creation as a kind of prototype (macrocosm). In the latter event, it looks as though Adam Kadmon were a first revelation interposed between God and the world, a second God, so to speak, or the divine Logos". ⁵⁷

Secondly, Jung quotes a passage from the Book of Zohar (III, 48a), and comments as follows:

" 'As soon as man was created everything was created, the upper and the lower worlds, for everything is contained in man.' According to this view Adam Kadmon

is the *homo maximus*, who is himself the world. Man and his heavenly prototype are 'twins'. " ⁵⁸

Jung then says that the *homo maximus*, or Anthropos, is equivalent to his notion of the self, or the collective unconscious. ⁵⁹ Since the (human-specific) collective unconscious, or, to use my own expression, an 'extended' psychoid field of the human-specific collective unconscious (which is formed by the potential realisation of the coordinative centre of a 'boundarised' psychoid field) contains the entire universe potentially within it; and since each 'boundarised' psychoid field (which is the noumenal form of each individual) overlaps all other 'boundarised' psychoid fields (on which material objects are based) in the unconscious substrate; then every 'boundarised' psychoid field of the human-specific collective unconscious is, at the same time, an 'extended' psychoid field of the human-specific collective unconscious. Therefore the notion of 'Adam Kadmon', in the above passage from the Book of Zohar, is paralleled by my notion of an 'extended' psychoid field of the human-specific collective unconscious, whose coordinative centre is each 'boundarised' psychoid field, and which generates not only the perception of 'boundarised' psychoid fields on which material objects are based, but also their actual materialisation in a specifically human manner. Since every 'boundarised' psychoid field of the human-specific collective unconscious represents the state of the human pattern, in which the causation of the self participates, it is equivalent to my own notion of the human-specific (psychoid) energetic

intensity of the causation of the self, which forms not only a 'boundarised' but also an 'extended' psychoid field.

Therefore the Kabbalistic notion of 'Adam Kadmon', through which God was manifested and revealed himself, is equivalent to the human-specific energetic intensity of the self, as the cause of all subsequent human souls. And since the human-specific energetic intensity of the causation of the self results from the participation of the human pattern (the human soul) in the causation of the self, then, so long as the human-specific energetic intensity of the causation of the self is actual, the human soul is maintained without being extinguished, and the converse is also true: so long as the human soul is actualised in the form of a pair of individuals (the parents), the human-specific intensity of the causation of the self is maintained, and a human soul is generated. Each human soul is, therefore, a moving image of one and the same primordial human soul of Adam, which first maintained the human-specific energetic intensity of the self.

Footnotes to Chapter Six

1. M.L. von Franz, Number and Time: Reflections Leading toward a Unification of Depth Psychology and Physics (Evanston: Northwestern University Press, 1974), p 123.
2. M.L. von Franz, On Divination and Synchronicity: The Psychology of Meaningful Chance (Toronto: Inner City Books, 1980), p 18.
3. *ibid.*
4. *ibid.*
5. M.L. von Franz, Number and Time, p 214.
6. C.G. Jung, CW 8, paras 662-666;
CW 9,I, para 889.
7. M.L. von Franz, On Divination and Synchronicity, p 21.
8. *ibid*, pp 19-20.
9. *ibid.*
10. C.G. Jung, CW 9,I, paras 388-389.
11. M.L. von Franz, C.G. Jung - His Myth in our Time (New York: C.G. Jung Foundation for Analytical Psychology Inc, 1975), p 82.
12. C.G. Jung, CW 9,I, para 386.
13. *ibid.*
14. M.L. von Franz, On Divination and Synchronicity, p 20.
15. C.G. Jung, CW 11, para 638.
16. *ibid*, para 574.
17. *ibid.*
18. *ibid*, para 583.
19. *ibid*, para 639.
20. *ibid*, para 640.
21. *ibid*, para 609.

22. *ibid*, paras 610-611.

23. *ibid*, para 624.

24. Here I have interpreted 'Sophia' as the formal factor of the soul in general. This means that 'Sophia' represents the most unified primordial World-Soul, that is, the quaternary static internal structure of the self. This internal structure of the self and the dynamic causative pattern of the self are one and the same reality, since the dynamically active causative pattern of the self is the state of unification between the internal structure of the self and the dynamic motion (causation) in general (which is symbolised as Yahweh, or the World-Spirit). The eternally-engaged causative pattern of the self, through which phenomenal events are generated, therefore represents the dynamic state of 'Sophia' (the static internal structure of the self), by the dynamic causation of 'Yahweh'.

25. C.G. Jung, CW 11, para 620.

26. C.G. Jung, CW 8, paras 2-4.

27. *ibid*, paras 74, 60-61.

28. *ibid*, para 75.

29. C.G. Jung, CW 9,II, para 2.

30. C.G. Jung, CW 8, paras 74-75, 77.

31. *ibid*, paras 60-67.

32. *ibid*, para 2.

33. *ibid*, para 3.

34. *ibid*, para 4.

35. *ibid*, para 5.

36. *ibid*.

37. *ibid*.

38. C.G. Jung, CW 12, para 394.

39. *ibid*, paras 394, 410.

40. *ibid*, para 394.

41. *ibid*.

42. *ibid*, para 396.

43. *ibid*, para 399.

44. *ibid.*
45. *ibid*, paras 399-400.
46. *ibid*, para 394.
47. *ibid*, paras 390-400, 450-452, 414, 420.
48. *ibid*, paras 390-400.
49. C.G. Jung, *CW 14*, paras 322-323, 450, 117.
50. *ibid*, paras 505, 134-135;
C.G. Jung, *CW 11*, paras 160, 720.
51. C.G. Jung, *CW 14*, paras 699, 86-87. 658-659, 478-480.
52. *ibid*, paras 658-659.
53. This view that the quantitatively-definable energetic intensities can be transferred to the qualitatively-definable geometric variations (representational images) signifies that the state of beings is dependent upon the degree of energetic intensification, or attenuation, of the existing of the self. This very theme was intensively examined in the fourteenth century by schoolmen such as Jean de Ripa, an Italian Franciscan, and Nicholas Orèsme, Master at the College of Navarre and later Bishop of Lisieux. The theme is basically the problem of "a space or field of variation within the limits of which variations of qualitative intensity can occur". According to Henry Corbin, Nicholas Orèsme expounded the graphic images of qualitative variations, to show how they represent their qualities quantitatively. Orèsme actually employed geometric figures (that is, triangles, circles and trapezoids) to represent "a spatial intuition and imaginative contemplation of qualitative phenomena which by their essence escape dimensional representation". He constructed geometric images to represent "the extension of qualities and movements longitudinally and their intensity latitudinally". In his geometric configurations, he succeeded in representing "a moving object traversed with a variety of movements" in the sense of "alternating qualitative movements". He was therefore able to show how a motion of the mind of a percipient, which is qualitatively definable, corresponds to an objective reality of a being, which represents itself quantitatively. If a percipient's subject, which consists of qualitative variations, is taken as a line having latitude and longitude, then these two coordinates represent the variations, and together constitute a surface. But if a percipient's subject begins to occur as a surface, the two coordinates represent a corporeal object. Further, if a percipient's subject begins to occur as a three-dimensional solid (that is, as a bodily man), then the longitude which shows a three-dimensional representation must be extended "from the sort of figurative representation initially employed for linear and superficial qualities to corporeal three-dimensional qualities", in

order to fill "what was previously the role of latitude". Therefore the existence of a fourth dimensional continuum must be postulated. According to Henry Corbin, Nicholas Orésme regarded "the corporeal quality as, in effect, made up of a two-fold corporeality, that which results from the extension of the subject in three dimensions, and another corporeality which is only imagined and which comes from the intensity of the quality multiplied by the number of surfaces traceable to the heart of the subject". This fourth-dimensional 'subtle body' occurs simultaneously with the three-dimensional corporeality. This imaginal idea is the same as the schoolmen's *mundus archetypus*. [H. Corbin, "The Question of Comparative Philosophy: Convergences in Iranian and European Thought", Spring: An Annual of Archetypal Psychology and Jungian Thought (Texas: Spring Publications, Inc, 1980), pp 12-15.]

54. Although this assumption is merely my own view, it is discernible from the Jungian view of the archetypes as the pre-existent "Platonic Forms" on which sensible things are based. This is because every sensible thing (whether a psychic image appearing in the percipient's conscious field, the image of a material thing perceived, or the material thing itself) is made up of a particular number of the simplest 'archetypes per se' (the simplest patterns which participate in the causation of the self), constituting a set. A similar idea can be found in the occult philosophy of the Renaissance, which was deeply influenced by Neoplatonic, Kabbalistic, and Hermetic philosophy. For example, John Dee (1527-1608) held that every sensible thing is created in an orderly manner by God, through numbering: in his Mathematicall Preface, Dee writes that the numbering of God "*produced orderly and distinctly all thinges. For his Numbryng, then, was his Creatyng of all thinges. And his Continuall Numbryng, of all thinges, is the Conservation of them in being: And, where and when he will lacke an Unit: there and then, that particular thyng shalbe Discreated*". [P.J. French, John Dee: The World of an Elizabethan Magus (London: Routledge & Kegan Paul, 1972), p 105.] This passage suggest that every sensible thing was created in accordance with its 'number', representing the orderedness of Forms on which all sensible things are based. P. French interprets this passage as meaning that "objects or creatures exist because they were created (numbered) with what might be termed idea-numbers, or form-numbers, in the mind of God; the form-numbers can be equated with the mathematical formulae that describe things as they are in reality. If the form-number of a certain item becomes lacking in the mind of God, however, that item will be 'discreated'. If the form-number of the toad were forgotten, for example, all toads would cease to exist" [ibid, p 106]. Thus when God creates an individual thing, he reproduces a form-number of a particular species, or, to use my own term, a species-specific number of the simplest patterns, which constitutes a species-specific orderedness. In the generation of an individual man, the human pattern (in which a human-specific number of the simplest patterns

constitutes a human-specific orderedness) must be reproduced.

35. C.G. Jung, CW 14, para 590.

56. *ibid*, p 412 fn 195;

paras 592-594.

57. *ibid*, p 412 fn 198.

58. *ibid*, p 413 fn 198.

59. *ibid*, paras 593, 619.

CHAPTER SEVEN

CHAPTER SEVEN

A STRUCTURAL ANALYSIS OF THE 'PATTERNS' PARTICIPATING IN THE
'ARCHETYPES PER SE'

(i) A dissection of the 'patterns' from the 'archetypes
per se'

In Chapter Six, I discussed how the immediate cause of the characteristics participating in a human soul (a unit of the human pattern) is the parents' human characteristics which participate in their human souls, and how, by virtue of the characteristics participating in a human soul, all souls are causally related to each other. The characteristics participating in each soul are different arrangements of a human-specific number of the simplest patterns. At the same time, each individual possesses the human characteristics common to all individuals. Thus in order to retain those common human characteristics (for example, the human-specific physiological structures), the differently-arranged human-specific number of the simplest patterns must constitute the human-specific orderedness, and the different arrangements of those patterns must be founded upon the basic orderedness common to all individuals. The problem is, then, to determine whether or not each human soul, or unit of the human pattern, is subdivided into

component units in the unconscious substrate. If it is so divided, we will encounter the further problem of determining whether each unit is merely the simplest pattern (which is merely a reduplication of the basic internal structure of the self), or whether it is also a hierarchically-arranged class of the compound pattern (or set of the simplest patterns), each set differing from the other sets by virtue of its different number of overlapping simplest patterns. Moreover, yet another problem arises: that of determining whether each subdivision of a unit of the human pattern participates in its corresponding degree of psychoid energetic intensity of the causation of the self, or whether the mutually overlapping component units constituting a unit of the human pattern participate in the unified human-specific psychoid energetic intensity of the causation of the self.

In this section, I intend to investigate these problems. But in order to do so, it will be necessary to dissect the 'patterns' from the 'archetypes per se'; and the 'archetypes per se' must be further divided into different functional entities, the psychoid energetic intensity of the causation of the self (which bundles a set of the simplest patterns in the form of the compound pattern), and the compound pattern (which is the static content of the 'archetype per se', yet which, by the participation of the causation of the self, is subjected to motion). If I use a more spatial description, these two fundamental entities constituting the 'archetype per se'

are, on the one hand, a quasi-spatially representable field or boundary of unconscious reality (Nothingness), which possesses no contents, and, on the other, the contents participating in this boundary (even though those contents are extinguished in the unconscious substrate).¹ Jung, however, failed to examine two important factors in elucidating the structure of the 'archetypes per se'. First, he failed to divide the 'archetypes per se' into the above two functional entities. Secondly, he failed to examine the different degrees of the 'archetypes per se', which are a result of the participation of the different compound patterns, comprising a different number of the simplest patterns. As a result of this failure, each 'archetype per se' tends to lose its structural relationship with the other 'archetypes per se'. I therefore intend to divide the 'archetype per se', on the one hand, into a particular degree of psychoid energetic intensity of the causation of the self (which bundles a set of the simplest patterns, creating a unit of the compound pattern), and, on the other, into the compound pattern participating in the causation of the self. However, before entering into this discussion, it may be helpful to revise the internal relationships of some of the entities which constitute unconscious reality.

In earlier chapters, I discussed how each individual is correlated with a 'boundarised' psychoid field of the human-specific collective unconscious, but how, at the same time, such a field mutually overlaps all other fields in the

unconscious substrate, constituting an 'extended' psychoid field. That is to say, each field possesses its quasi-individuality in relation to its actualised forms, namely, a body and a conscious field (which I characterised as the self-mirroring of a body). Therefore the generation of the percipient's 'extended' psychoid field (that is, the potential background of the universe as a whole, which is actualised in a specifically human manner) is due to the generation of the percipient's 'boundarised' psychoid field, on which his body and his conscious field are based, although the 'extended' and 'boundarised' psychoid fields occur simultaneously. I have also discussed the process of generation of the percipient's twofold psychoid fields in earlier chapters: since the causation of the self takes a cyclic form, in which a progressive and a revertive causation occur simultaneously, then, when the dynamic causation of the self participates in the human pattern, a progressive causation forms the percipient's 'boundarised' psychoid field of the human-specific collective unconscious from the static human pattern. This is the quasi-temporal moment of occurrence of the percipient's 'extended' psychoid field via the potentially-realised coordinative centre of the 'boundarised' psychoid field, and this coordinative centre regulates the field-arrangements of the constellation of other psychoid fields which, however, still overlap with the percipient's 'boundarised' psychoid field. Simultaneously, there occurs a revertive causation of the self, and this causation actualises not only the percipient's 'boundarised' psychoid field (in the form of

the percipient's body and his conscious field) but also the field-arrangements of other 'boundarised' psychoid fields (in the form of the materialised sensible world and its image as reflected in the percipient's conscious field). This is also the moment at which the antithetical causation of the self is converted to the percipient's ego in its aspect of effect.

The phenomenalised human pattern (that is, the percipient's body and his conscious field) is no longer the noumenal human pattern, but a unit of the human pattern; yet, in the unconscious substrate, such an individual unit remains the noumenal state of a unit of the human pattern. Such a noumenal state of a unit of the human pattern represents a 'boundarised' psychoid field. Since the causation of the self is an incessantly-renewed process, a phenomenalised unit of the human pattern simultaneously returns to its noumenal state. Therefore a phenomenal unit of the human pattern and a noumenal unit of the human pattern occur simultaneously. However, this noumenal state of a unit of the human pattern is by no means equivalent to the state of the human pattern. This is because the causation of the self participates in the human pattern, and therefore the human pattern is converted to the human-specific collective unconscious. Yet, at this stage, the dynamic coordinative centre (or subject) which forms a 'boundarised' psychoid field is suspended, and the quasi-individual aspect of the human-specific collective unconscious in the form of a field ceases to exist.

In Chapter Six, I mentioned that the state in which the human pattern does not participate in the causation of the self represents the static state of the human-specific internal structure of the self, which is merely a degree of reduplication of the basic internal structure of the self; and that, unless that state is continuously reproduced through the parents' bodies (which are the phenomenal states of units of the human pattern), it ceases to exist. More precisely, the human pattern, as such, cannot exist without the participation of the causation of the self. Therefore the human pattern, to which the percipient's dynamic 'boundarised' psychoid field incessantly returns, is not the human pattern which is dissociated from the causation of the self, but rather the state of static unity of the human pattern and the causation of the self; in this state, the dynamic causation of the self, which forms a dynamic 'boundarised' psychoid field, is at rest, yet it still statically participates in the human pattern, thus forming the state of the human-specific collective unconscious. Although the generation of the percipient's 'boundarised' psychoid field through a progressive causation of the self, and its actualisation through a revertive causation of the self, occur simultaneously, nevertheless their cessation also occurs simultaneously, since the causation of the self is an incessantly renewed process. Yet even the state of cessation of a particular unit of the human pattern (on which the percipient is based) always participates in the causation of the self during the percipient's lifetime,

since this state of cessation represents not the separation of the causation of the self from that human pattern, but rather the state of cessation of a dynamic 'boundarised' psychoid field, namely, the state of the human-specific collective unconscious. This is the reason why, through the incessantly-renewed process of the causation of the self (which is homologous with the incessantly-renewed ego-activity of the percipient), the percipient maintains his continuous self-identity and continues to register memory-images in his conscious field during the course of development of time-sequences. In other words, through the incessantly-renewed cyclic path of effects (namely, images appearing in the percipient's conscious field, and his ego in its aspect of effect, both of which occur simultaneously), a constant bond is maintained between these effects and their cause (the percipient's ego in its causative aspect, which is the causation of the self); and since each cyclic process generates a time-sequence, then, at each moment at which the percipient's ego in its aspect of effect becomes conscious, the percipient conceives his continuous self-identity and conscious images, which occupy a particular moment in time. In an incessantly-renewed process of causation of the self, the percipient's 'boundarised' psychoid field is also renewed, yet it retains a constant coordinative centre, from which the causation of the self (or the percipient's ego in its causative aspect, which is invested with the image-creating capacity of the human-specific collective unconscious), is manifested in the form of the percipient's ego in its aspect of effect and in

the form of conscious images. Thus the percipient's ego in its causative aspect - which can coordinate other 'boundarised' psychoid fields, and which not only perceives their images but also materialises them in a specifically human manner - is homologous with the percipient's 'extended' psychoid field of the human-specific collective unconscious.

In Chapter Six, I also described a new characterisation of a 'boundarised' psychoid field of the human-specific collective unconscious, as the human-specific energetic intensity of the causation of the self. This means that a quasi-spatially representable 'boundarised' psychoid field, and an algebraically representable psychoid energetic intensity of the causation of the self (which is the potential form of both psychic and physical energies), are different forms of one and the same reality. The human-specific energetic intensity of the causation of the self represents the self-reduplicative faculty of the basic internal structure of the self; and the latter generates a human-specific number of the simplest patterns, creating a human-specific boundary of unconscious reality, which bundles a set containing a human-specific number of the simplest patterns. However, the generation of the human-specific energetic intensity of the causation of the self is due to the participation of the human pattern in the unconditioned causation of the self. In fact, the unconditioned causation of the self, which is dissociated from the self, cannot exist independently; rather, the

unconditioned causation of the self simply implies the principle of motion, which moves the pattern participating in it. Therefore the degree of energetic intensity of the causation of the self is always correlated with the degree of the (compound) pattern participating in it. This is so because the participation of the pattern conditions the unconditioned causation of the self, in the form of a particular psychoid energetic intensity of the causation of the self, ² this conditioning being homologous with the generation of a particular degree of 'boundarised' psychoid field, or the 'archetype per se'.

We therefore encounter the thorny problem of determining whether the compound pattern (for example, the human pattern) participating in the causation of the self comprises hierarchically-arranged classes of the compound patterns (differently-arranged sets of the simplest patterns), or only a uniform, species-specific number of the simplest patterns. This problem is also related to the question of whether the species-specific collective unconscious is subdivided into hierarchically-arranged classes of the 'archetypes per se', or whether it has no hierarchically-arranged subdivisions but is endowed with the capacity to compound a uniform, species-specific number of the simplest 'archetypes per se' in a hierarchically ordered manner.

The primordial unified pattern is the basic internal structural pattern of the self, which is a hierarchically-

arranged quaternary structure, and its quaternary structure is simultaneously unified by the interpenetration of these quaternary subdivisions. When the self is active, its internal structure becomes the causative pattern, which multiplies its own unified pattern. I shall discuss the process of multiplication, or differentiation, of the unified pattern of the self in greater detail in a later section. Here I will simply emphasise the point that the multiplication of a noumenal (potential) reality is merely a reduplication of the basic internal structure of the self. Thus the highly differentiated pattern constitutes a finite number of reduplications of the basic internal structure of the self, and the state of this pattern can be understood as the compound pattern, in which a finite number of the simplest patterns overlap, constituting a set. Yet this set comprises no orderedness in the unconscious (potential) substrate. The same is true of an archetypal unit, or the simplest 'archetype per se': the simplest 'archetype per se' represents the state of the simplest pattern participating in the causation of the self; therefore the highly-differentiated 'archetype per se', namely, the species-specific collective unconscious, represents the state in which a finite number of the simplest 'archetypes per se' overlap.

However, when the compound pattern is in an actual, phenomenal state, the compound pattern becomes a unit of the compound patterns, in which actual arrangements of these simplest patterns come into being in the form of either a

physical or a psychic phenomenon. That is to say, although each simplest pattern is discontinuous in the unconscious substrate, nevertheless, when the compound pattern becomes phenomenal, such discontinuous simplest patterns constituting the compound pattern are connected together in a specifically ordered way. The problem is, then, to determine whether such ordering and compound activities are, in fact, due to the 'archetype per se' participating in a set of the simplest patterns, and, if so, how the 'archetype per se' can bundle a specific number of the simplest patterns in the form of a set. I have already mentioned that the degree of the 'archetype per se' is correlated with the degree of psychoid energetic intensity of the causation of the self. So, in the case of the human-specific 'archetype per se' (that is, a 'boundarised' psychoid field of the human-specific collective unconscious), the human-specific energetic intensity of the causation of the self appears to be endowed with an ordering activity which compounds the simplest patterns, creating the physiological processes of an individual body, together with conscious images, in a specifically human manner, since the human-specific psychoid energetic intensity of the causation of the self is homologous with the percipient's ego in its causative aspect (that is, the coordinative subject of the percipient's 'boundarised' psychoid field).

I have already mentioned that the human-specific energetic intensity of the causation of the self represents the human-specific degree of self-reduplicative capacity of

the basic internal structure of the self invested in that causation, which transfers its psychoid energetic intensity to the human-specific 'archetype per se'. This human-specific 'archetype per se' (or 'boundarised' psychoid field of the human-specific collective unconscious) is, so to speak, the human-specific boundary of Nothingness, since all qualities are extinguished in the unconscious substrate. In this boundary, a human-specific number of empty sets (that is, the extinguished form of the simplest 'archetypes per se') mutually overlap, constituting one empty set. This means that a human-specific number of empty sets constitutes a single continuum, and this continuum appears responsible for localising a human-specific number of the simplest patterns as a whole. Although the human-specific number of the simplest patterns constituting the human pattern are discontinuous, they become a dynamic continuum through the participation of the human-specific energetic intensity of the causation of the self. In other words, although the simplest patterns themselves are static and discontinuous with respect to each other, the dynamic continuity of the human-specific energetic intensity of the self can bundle them. Thus the human-specific energetic intensity of the causation of the self may be regarded as a localising axis of the human-specific number of the simplest patterns as a whole (that is, the human pattern).

However, this view is contradictory for two reasons: first, the generation of the human-specific psychoid energetic intensity of the causation of the self results from the

participation of the human pattern in the unconditioned causation of the self. Secondly, it is impossible to imagine that the mere energetic intensity of the causation of the self could exercise the complex arrangements of the simplest patterns in the form of the superstructure of an individual body and conscious images, unless each simplest pattern is already invested with a particular order.

I have already mentioned that a human-specific number of the simplest 'archetypes per se' is specifically arranged and constitutes a particular orderedness. That is to say, the human-specific 'archetypes per se', or a 'boundarised' psychoid field of the human-specific collective unconscious as a whole, comprises not only a human-specific number of the simplest 'archetypes per se' (each being correlated with the simplest pattern), but also hierarchically-arranged sets of the simplest 'archetypes per se', constituting the classes of the 'archetypes per se' (each being correlated with a class of the compound pattern). In addition, the human-specific 'archetype per se' as a whole comprises extremely complex activities, arranging different sets of the simplest patterns, forming the archetypes and actualising them in a specifically human manner in the form of either physiological processes or conscious images. The superstructure of a human body may be arranged in order as follows: every simplest pattern is actualised through the (corresponding) most basic energetic intensity of the causation of the self, constituting the human-specific number of the simplest 'archetypes per se'; at the same

time, it becomes phenomenalised, since the most basic energetic intensity of the causation of the self results from the participation of the basic internal structure of the self. Simultaneously, every simplest pattern forms hierarchically-arranged sets of the simplest patterns, constituting the hierarchically-arranged 'archetypes per se', the latter also being compounded with each other in accordance with the orders constituted by the human-specific 'archetype per se'; and all the simplest patterns together form a compound unit of the human pattern, in which a human-specific number of the simplest patterns are arranged in accordance with the superstructure of an individual human body. One must here emphasise the simultaneous actualisation of every simplest pattern constituting the human pattern - in the form of the most unified phenomenal substance (which latter has not yet been discovered, although recent physical theories postulate 'strings', and other conceptual entities, as supposedly representing the simplest or most basic constituent of matter), ³ of hierarchical arrangements of different sets of the simplest patterns, and of further complex arrangements of these sets of the simplest patterns, the whole forming a superstructure. The becoming-conscious of a particular complex image possesses a similar superstructure, since every image constitutes a set of the psychically-superimposed simplest patterns, hierarchically-arranged sets of these simplest patterns (which are sets of geometrical variations), and the complex composition of such sets in the form of a unit of the compound pattern.

The capacity of the human-specific energetic intensity of the causation of the self (or the coordinative subject of the percipient's 'boundarised' psychoid field) to articulate and compound the simplest patterns, and to create either the complex physiological organism of a human body or complex psychic images, may be a result of physical and psychic evolution. This is because, in each stage of this evolution, a particular order comes into being - either in physical or in psychic form - and such actualised orders may be preserved in the form of the complex human-specific internal structure of the self. However, the internal structure of the self, which is dissociated from the causation of the self, simply cannot exist by itself; it can only exist if a similar human-specific internal structure of the self, participating in the causation of the self, is reproduced through the biologically-observable process of fertilisation, as discussed in Chapter Six. Even so, this does not explain how the human-specific energetic intensity of the causation of the self is capable of arranging the complex orders constituting the human pattern (or the human-specific internal structure of the self). ⁴ Moreover, the generation of the human-specific energetic intensity of the causation of the self is due to the participation of the human pattern in the unconditioned causation of the self. In this very sense, the human-specific energetic intensity of the causation of the self cannot be the cause of the composition of the simplest patterns. Therefore the special modalities between the

human pattern and the human-specific energetic intensity of the causation of the self, by which the two are simultaneously actualised without any causal relationship, present a great problem. ⁵ The solution to this problem is somehow related to the manner in which each simplest pattern, and its orderedness, are simultaneously actualised in the form of a unit of the compound pattern (namely, an actual phenomenon).

When each simplest pattern, though a discontinuous unit, becomes actual through the participation of the causation of the self, it forms its own hierarchical rank. This is due to the number of overlapping simplest patterns. That is to say, when each simplest pattern becomes actual, it becomes a unit of the compound pattern, in which the previously generated simplest patterns are contained. In proportion to the number of the simplest patterns constituting each unit of the compound pattern (a phenomenal event), there is an increase in the energetic intensity of the causation of the self participating in it. So, in proportion to the number of repetitions of the causation of the self, each repetition of which adds each simplest pattern to the previously-realised class of the compound pattern, there is an increase in the energetic intensity of the causation of the self, which is also correlated with the actual state of a unit of the compound pattern. Therefore the more differentiated unit of the compound pattern contains within it the less differentiated unit of the compound pattern. In the same way, the more differentiated

compound pattern (or set of overlapping simplest patterns), which participates in the causation of the self in the form of a more intense causation of the self, contains within it the less differentiated compound pattern, which participates in the causation of the self in the form of a less intense causation of the self.

Accordingly, each compound pattern (or set of the simplest patterns) mediates the states between the unconditioned causation of the self and each actual unit of the compound pattern, by adding every simplest pattern generated through the cyclically-arranged self-reduplicative activity of the causation of the self, and gradually forms hierarchically-arranged classes of the compound patterns, by means of the number of overlapping simplest patterns within each set. Therefore each compound pattern represents the noumenal or potential form of a unit of the compound pattern. Hence a series of the compound patterns, arranged in a hierarchy of different classes, also represents a hierarchically-arranged series of energetic intensities of the causation of the self.

If the human (compound) pattern is regarded as a particular rank, or class, within a hierarchically-arranged series of classes of the compound patterns, it also represents the human-specific energetic intensity of the causation of the self, and it contains within it a hierarchically-arranged lesser series of sets of the simplest patterns. This is because each unit of the

compound pattern (a phenomenal event) and each compound pattern (a set of the overlapping simplest patterns) is correlated with the other, so that a hierarchically-arranged lesser series also occurs in the form of phenomenal events (or units of the compound patterns). These ordered phenomenal events are compounded in the form of a unit of the human (compound) pattern, namely, a human body. The hierarchically-ordered human pattern also signifies the state of a 'boundarised' psychoid field of the human-specific collective unconscious, which occurs simultaneously with its actual forms, namely, the percipient's body and his conscious field. This is because the formation of a 'boundarised' psychoid field represents the state of participation of the causation of the self in the human pattern, and the human pattern is no longer the state in which a human-specific number of the simplest patterns overlap, but rather the state in which lesser classes of the compound patterns (or lesser sets of the simplest patterns) are specifically ordered. Thus the ego in its causative aspect (which is equivalent to the causation of the self, participating in the human pattern) can freely exercise the field-arrangements of these specifically-ordered classes of the compound patterns (or sets of the simplest patterns).

We may now offer a solution to the problem concerning the specific modalities which constitute the causal relationship between the human pattern and the human-specific energetic intensity of the causation of the self: namely, that the initial generation of the human pattern is

a result of the evolution of classes of the compound patterns (hierarchically-arranged sets of the simplest patterns). Since each evolutionary stage of a class of the compound pattern is related to the state of a unit of the compound pattern (a phenomenal event), the orderedness of hierarchically-arranged lesser classes of the compound patterns has already become phenomenalised. Therefore the human pattern contains within it the orderedness of hierarchically-arranged classes of the compound patterns, and constitutes a highly differentiated class of the compound pattern. Since these hierarchically-arranged classes of the compound patterns also signify hierarchically-arranged different classes of energetic intensity of the causation of the self, by virtue of the participation of the causation of the self at every stage, the initial generation of the human pattern results from the evolution of hierarchically-arranged classes of the compound patterns, then becomes a unit of the human pattern. Subsequently, the generation of a unit of the human pattern is merely the reproduction of a similar unit of the human pattern, through units of the human pattern on which the parents' bodies are based.

In order to draw a more systematic picture of the process of evolution of hierarchically-arranged different classes of the compound patterns (or energetic intensities of the causation of the self), it is necessary to systematise the process of differentiation of the simplest patterns from the basic internal structure of the self, and to clarify how

this process is related to the process of evolution of hierarchically-arranged different classes of the compound patterns. Before proceeding to this investigation, I intend to discuss an historical prefiguration of my interpretation of Jung's notion of the 'archetype per se', taking care to distinguish between a particular degree of psychoid energetic intensity of the causation of the self (or quasi-spatially representable boundary of the unconscious substrate) - which bundles a set of the simplest patterns - and a set of the simplest patterns participating in it.

(ii) An historical prefiguration of the conceptual distinction between the energy-laden aspect of the 'archetypes per se' and the 'patterns'

The conceptual distinction between the energy-laden aspect of the 'archetype per se' (which bundles an appropriate number of the simplest patterns in the form of a set) and its content (which is a set of the simplest patterns, that is, the compound pattern) is historically prefigured in the creation theory, as developed by Ibn 'Arabī (1165-1240). Ibn 'Arabī was a 'ṣūfi', and his philosophy, which throughout the Islamic world is commonly called 'irfān', is a kind of mystical philosophy belonging to the lineage of Islamic philosophical thought, and founded upon mystical experience gained through meditation. The Islamic philosophical system, however, was deeply influenced by Neoplatonism, therefore Neoplatonism influenced the structure of the philosophical system which grew out of Ibn 'Arabī's mystical experience. ⁶ In this sense, Ibn 'Arabī's philosophy can be classified as a species of Neoplatonism. His creation theory is as ambiguous as Jung's idea of creation, apart from the clear conceptual distinction between the patterns and the 'archetypes per se' (for which he employed different terms). However, I think that his creation theory is worth examining in this section, in order to see how one of the Neoplatonic thinkers treated the

problem of the distinction between the patterns and the 'archetypes per se' within a complete philosophical scheme.

In Ibn 'Arabī's philosophical scheme, creation springs not from the unconditioned 'Divine Essence' (dhāt al-Wujūd) but from the potencies and virtualities latent in the hidden self-identity of the Divine Essence.⁷ The latter represents the absolute, unconditioned state of Nothingness, in which the Divine Being is inactive, and which is equivalent to Jung's notion of the 'Pleroma', or the unrelated hypostatic aspect of the self. This state transcends even its own 'Essence', which defines Itself and is therefore not even to be called 'God', 'the Creator', and so forth. It is the state of occultation (ikhtifā') of the Divine Being, which is the hidden self-identity of the Divine Essence.⁸ In other words, Ibn 'Arabi conceives the Divine Essence as being comprised of antithetical phases, which maintain it simultaneously in the states of Nothingness and of manifestation.⁹ The hidden phase of the Divine Essence is called 'bāṭin' (inside), while its manifested phase is called 'ẓāhir' (outside).¹⁰ Since the Divine Essence is the state of unconditioned Nothingness, 'bāṭin' and 'ẓāhir' represent the different states of Nothingness. The phase of 'bāṭin' is the absolute, unconditioned state of Nothingness, even beyond any semantic distinctions between the conditioned and the unconditioned, and is the absolute negation of definition; while the phase of 'ẓāhir' is the state of Nothingness, as opposed to a conditioned state.¹¹

For Ibn 'Arabī, creation is essentially a manifestation of the Divine Being, from the phase of 'bāṭin' of the Divine Essence to the phase of 'ẓāhir'. Since the phase of 'bāṭin' is the state of absolute negation of definition (or relatedness), the manifestation of the Divine Being is equivalent to the generation of antithetical relatedness, which generates the distinction between the phases of 'bāṭin' and 'ẓāhir' within the unrelated Divine Essence. From this point of view, Ibn 'Arabī's notion of the Divine Being parallels Jung's notion of 'Abraxas', or the causative aspect of the self.

The manifestation of the Divine Being is the auto-revelation of the antithetical phases of the Divine Essence, and, therefore, the manifestation of the hidden self-identity of the unconditioned Divine Essence (which is the hidden Godhead). ¹² The auto-revelation of the Divine Being is called 'theophany' (tajallī), and is an act of the creative imagination of the Godhead which is called the 'theophanic imagination' (takhayyul muṭlaq). ¹³ Given that, in the primordial theophany of the Divine Being, unconditioned Nothingness (the Divine Essence) is polarised into two different phases, all subsequent theophanies are also antithetical processes.

When the Divine Essence is polarised as a result of the primordial theophany of the Divine Being, the phase of 'ẓāhir' represents the absolute, unconditioned Imagination

(khayūl mutlaq), while the phase of 'bāṭin' represents absolute, unconditioned Nothingness. Although both phases are states of Nothingness, that of 'bāṭin' represents the absolute cessation of relatedness; while that of 'ẓāhir' represents the unconditioned state of relatedness, nevertheless a state in which the Divine Being (or relatedness) participates in a static (or unified) manner. In this state, Nothingness impregnates the boundless possibilities of hidden realities (or the hidden Divine Names) which are about to come into being. ¹⁴ Yet in this state, Nothingness is not even subdivided into a finite multiplicity of empty sets, but rather, it is the state of an infinite multiplicity of empty sets. This state is described as the divine breath, which exhales "the Sigh of existentiating Compassion", ¹⁵ and "which gives rise to an entire subtle mass of a primordial existentiation termed cloud ('amā)". ¹⁶ The Sigh of existentiating Compassion, the theophanic Imagination, the primordial Cloud, and the revelation of the Divine Being, are notionally synonymous, expressing the idea that the hidden inside (bāṭin) of Nothingness is reflected upon the outside (ẓāhir) of Nothingness, the latter being tinged with the tension associated with the generation of the hidden realities. ¹⁷ Ibn 'Arabī's term 'primordial cloud' is "a breath inhaled and exhaled in the Divine Being", ¹⁸ and expresses the polarisation of Nothingness (the Divine Essence); and the inhaled divine breath is the inside (bāṭin) of Nothingness, which represents the revealed state of the Divine Being. The phaseal warp of Nothingness (or the Divine Essence),

from which the antithetical Divine Being (or relatedness-itself) is unfolded, and from which unrelated Nothingness is polarised into the heterogeneous phases of inside (bāṭin) and outside (ẓāhir), is called 'aḥad'. ¹⁹ This is the state in which the self-identity of the Divine Essence (that is, the Divine Being) ceases to exist and is not even a unit of Nothingness (an empty set), but rather the point of cessation, where the static unity of relatedness and of the Divine Essence becomes the absolutely unrelated state of Nothingness, and, conversely and simultaneously, where unrelated Nothingness is polarised into the phases of the potentially-related state of Nothingness (ẓāhir) and its counter-relation, which latter reverts upon its absolute and unrelated state (bāṭin). ²⁰ Moreover, this is the starting-point from which subsequent theophanies occur. The phase of the outside (ẓāhir) of Nothingness (the Divine Essence) is called the realm of 'aḥadīya'. ²¹ As I mentioned earlier, the realm of 'aḥadīya' is still not the state of potentiality - which consists of a finite multiplicity of subdivisions, each of which is simultaneously a part and the whole. From this realm of 'aḥadīya', a subsequent theophany of the Divine Being occurs, and this theophany generates the realm of 'wāḥidīya', within which a finite multiplicity of internal subdivisions comes into being. The latter theophany is called "the sacrosanct Effusion" (faḍl aqdas). ²² This realm of 'wāḥidīya' is, so to speak, the realm of the subdivided Divine Essence, in which one phase represents the absolute unity of all subdivisions, while the other

represents a multiplicity of those subdivisions. In this realm, the unconditioned Divine Essence at last becomes converted to a finite multiplicity of empty sets of Nothingness, in which each part is simultaneously the whole. The phase of absolute oneness of all the subdivisions (or empty sets) of the Divine Essence is called 'wāḥid', or 'Al-Lah'. ²³

As opposed to the primordial warp of Nothingness - that is, 'aḥad', which is the numberless 'one', and which is identical to the cessation of numbers - 'wāḥid' or 'Al-Lah' is the oneness which is relative to 'many', even though it still represents one level of the reality of Nothingness, functioning as a unifying matrix of the multiplicity of empty sets. For Ibn 'Arabī, 'Al-Lah' is the 'Name', which designates the sum of hidden attributes (or Divine Names) within the Divine Essence.

Now it is necessary to explain the notion of the Divine Names. In the Koran, God has many names (asmā'), such as 'The One Who is Merciful', 'The One Who Punishes', and so forth. ²⁵ Each Divine Name represents an attribute of God. In this case, although 'Al-Lah' is the name of one such divine attribute, it is special in that it represents the unity of all the attributes hidden within the Divine Essence. ²⁶ Each Divine Name, or attribute, represents a potential conscious content (including everything that is nameable), which becomes conscious when the Divine Essence itself becomes conscious in the form of innumerable beings.

In other words, the Divine Names are "essentially relative to the concrete beings who name them, since these beings discover and experience them in their own mode of being. Accordingly, these Names are the state in which the Godhead [the Divine Being] reveals himself to man in the form of one or another of His infinite Names". 27

The notion of the hidden Divine Names within the Divine Essence is equivalent to Jung's notion of the pre-existent contents of the 'archetype per se', namely, the patterns. When the Divine Being (the Godhead) is in a state of occultation (ikhtifā') within the Divine Essence (Nothingness), the Divine Names are also equivalent to Nothingness. If the hidden Divine Names within the Divine Essence (Nothingness) were to be understood as the extinguished state of the qualities of the Divine Essence, they would then be equivalent to extinguished pairs of opposites (the extinguished qualities of the Pleroma), by virtue of the cessation of relatedness within the Pleroma - as described in Jung's VII Sermones ad Mortuos. All attributes (the Divine Names) of the Divine Essence are indistinguishably extinguished within Nothingness (the Divine Essence), and cease to possess their own individuality. The chaotic unity of these Divine Names is termed 'Al-Lah', or 'wāḥid'. However, each Divine Name acquires an individuality, through which it is individuated from chaotic unity. Therefore each attribute, which is a semantic expression of a Divine Name, is externalised in the form of an archetypal mode of being. These modes of being

represent the subdivisions within the realm of 'wāḥidīya'. In other words, the realm of 'wāḥidīya' is the phase of multiplicity of the empty sets of Nothingness, in which each part is simultaneously a part and the whole (Al-Lah), and through which each Divine Name is manifested as a concrete being.

Ibn 'Arabī termed these subdivisions of 'wāḥidīya', or empty sets of Nothingness, the 'eternal hexeities' (eternal haecceities) (a'yan thābita). ²⁸ The notion of the eternal hexeities, which participate in the Divine Names, is analogous to Jung's concept of the 'archetypes per se'.

Through the eternal hexeities, the Divine Names are manifested (or localised) as objects of the sensible world. This theophany is called the 'hierophanic Effusion' (fayḍ muqaddas). ²⁹ Thus in Ibn 'Arabī's metaphysical scheme, which is called 'the theory of the transcendental unity of being' (waḥdat al-wujūd), individual beings are regarded as theophanies of the Divine Names through the eternal hexeities. ³⁰ However, this theophanic process from the unconditioned Divine Essence, within which the hidden Divine Names are manifested in the form of sensible beings, is not to be understood as a temporal process; rather, each theophanic stage occurs simultaneously with the other stages. Since the Divine Essence is founded upon antithesis, the theophany of the Divine Being represents the simultaneous manifestation and reversion of the Divine Being, and this is, to employ Jung's term, the moment of

unfolding of the percipient's ego. Moreover, since the theophany of the Divine Being is the essential creation-principle, the antithetical theophany of the Divine Being, which represents its simultaneous manifestation and occultation, interpenetrates every stage of the theophany. Therefore the state of each Divine Name and its individuating principle, the eternal hexeity, together represent the state of the Divine Being. The state of manifestation of the Divine Being is called 'baqā' (perpetuation), while its state of occultation is called 'fanā' (annihilation). ³¹ The theophanic processes are to be understood as the recurrence of 'fanā' and 'baqā', and the simultaneous occurrence, or relationship, of these two states of the Divine Being is correlated with the state of the percipient's ego. ³² Moreover, the manifestation of the Divine Being is always involved with the manifestation of the Divine Name, or Names, and the recurrence of 'fanā' and 'baqā' is correlated with the state of the percipient's ego-consciousness; and, since the latter is correlated with the state of beings, the recurrence of 'fanā' and 'baqā' is also correlated with the state of beings. ³³

H. Corbin introduces Ibn 'Arabī's notion of the five hierarchical planes of being, that is, 'Ḥaḍarāt', or the 'Presences'. The first, or deepest, Ḥaḍra is the world of Absolute mystery, which encompasses the theophany of the Essence in the latent eternal hexeities. (This is the Presence of the Essence, or the Self.) The second Ḥaḍra is the angelic world of determinations. (This is the Presence

of the Divine Names.) The third Ḥaḍra is the world of individuation. (This is the Presence of the Divine act.) The fourth Ḥaḍra is the world of Idea-Images, which, through individuation, assume subtle bodies.) (This is the Presence of the Images and of the Active Imagination.) The fifth Ḥaḍra is the sensible world, in which the latent Divine Names take on material bodies. (This is the Presence of the sensible and visible.) ³⁴ Each Ḥaḍra represents the level, or plane, of manifest beings. ³⁵ The second, third, and fourth Ḥaḍarāt are alternatively called the 'intermediary world', in which incorporeal beings take on subtle bodies and in which, reciprocally, corporeal things are spiritualised in the form of subtle bodies. ³⁶ In each plane, paradoxical functions stand in an antithetical relationship of action and passion, manifestation and occultation, and so forth. ³⁷ Each lower Presence is the image, or mirror-reflection, of the next higher Presence. ³⁸ Thus all material bodies in the sensible world are final reflections and typifications of the hidden divine realities constituting the Divine Essence. ³⁹ In the hierarchies, or planes of being, of the Ḥaḍarāt, adjacent planes correspond to one another. "Each lower plane imitates in the manner of a mirror and in accordance with its own specific structure, what there is on the next higher plane; it is because in the succession of Descents (tanazzulāt), all the beings and contents of the higher world are concretized in theophanies, that is, in new and recurrent creations. The same is true in the ascending direction." ⁴⁰ In other words, the thing which is imagined

by man's active Imagination, is actualised to the intermediary world in the form of a subtle body. ⁴¹

From this point of view, the previously-mentioned twofold theophanies (which are a sacrosanct effusion from the world of absolute mystery to the intermediary world, and a hierophanic effusion from the intermediary world to the sensible world) are mirror reflections. The hierophanic effusion is "like mirrors [which] receive the reflection of the pure Divine Essence in proportion to their respective capacities" ⁴² for the eternal hexeities of the Divine Names. That is to say, the hierophanic effusion functions as a receptacle which gathers and reflects the Divine Names. Creation is, in Ibn 'Arabī's philosophical scheme, a manifestation of the Divine Being in the form of sensible beings (which are correlated with the Divine Names). This manifestation has a mirror-reflection, which establishes the continuous recurrence of the manifestation. ⁴³

Nevertheless, we never cease to see what we are seeing. We do not notice the existentialisation and passing-away that occur at every moment. This is because, when something passes away, something similar comes into existence at the same moment. ⁴⁴ At each moment, the world puts on a new creation, which deceives our consciousness, because we do not perceive the incessant renewal. The incessant theophanies flow through the corporeal beings of the sensible world like the waters of a river, and are unceasingly renewed. ⁴⁵ This ascending movement of theophany (the theophanic Imagination) never ceases, because

the descending manifestation of theophany (the Active Imagination of man) into all the forms never ceases. ⁴⁶ That is to say, the states of 'fanā' and 'baqā' are always correlative and complementary. 'Fanā' and 'baqā' represent the simultaneous occurrence of an antithetical theophany of the Divine Being. ⁴⁷ This repetition generates a sense of causality, along with the incessant manifestation of a particular eternal hexeity, invested with a particular Divine Name (that is, the percipient) from moment to moment. ⁴⁸ However, the renewal of creation (the manifestation of a particular Divine Name through a particular eternal hexeity) does not mean a repetition of the identical. Successive posterior manifestations in the same person (a particular Divine Name, invested in a particular eternal hexeity) are not identical, but rather a succession of similars from moment to moment. ⁴⁹ In this sense, causality results from a particular Divine Name being invested in a particular eternal hexeity, "whereas between phenomena, there are only connections [relations] without cause". ⁵⁰ The concatenation of manifest phenomena is homologous to the relationship between the Divine Names. The relationship between the Divine Names is not causal, but is rather the special kind of modality which Jung described as 'acausal orderedness', which expresses the relationship between potential realities, and which is founded upon the synchronistic principle. For Ibn 'Arabī, the synchronistic principle, which manifests the Divine Names through the eternal hexeities and creates relationships among them, is called the theophanic Imagination, and represents

antithetical epiphanies, that is, the sacrosanct and the hierophanic effusions. The sacrosanct effusion externalises the Divine Names through the eternal hexeities, while the hierophanic effusion simultaneously internalises (or mirrors) them.

Since the state of consciousness is homologous with the state of beings in the sensible world, the theophanic Imagination possesses two aspects. One is the cosmogonic (or theogonic) aspect; the other is the psychological aspect, which is specifically related to an individual's cognitive processes. ⁵¹ The simultaneous occurrence of the manifestation (the sacrosanct effusion, or the state of 'baqā') and occultation (the hierophanic effusion, or the state of 'fanā') of the Divine Name through the eternal hexiety "homologates" a percipient's ego with the world, by virtue of the occurrence of images of sensible objects. ⁵² This means that the sensible world (the macrocosm) is unfolded through a particular eternal hexeity, which is invested with a particular Divine Name (correlated with a particular percipient). For Ibn 'Arabī, reality is nothing other than a 'valorization' of images, as the forms and conditions of theophanies. ⁵³ Therefore reality is correlated with the degree of intensification, or attenuation, of the theophanic Imagination. The occultation of the eternal hexeity which is invested with the Divine Name, or the self-revertive activity of the (progressive) theophanic Imagination (which is also called the hierophanic effusion, or the state of 'fanā'), is the active or

creative Imagination of the percipient, which thematises "the intermediary world perceived by his imaginative faculty, the world in which occur visions, apparitions, and in general all the symbolic histories which reveal only their material aspect to the perception or sensory representation". ⁵⁴ To articulate this in terms of my interpretation of Jung's scheme, as outlined thus far: an 'extended' psychoid field of the human-specific collective unconscious regulates the field-arrangements of other 'boundarised' psychoid fields (which are the noumenal realities of material events), and these 'boundarised' psychoid fields are not only perceived but also materialised in a specifically human manner. This is why Ibn 'Arabī understood that the eternal hexeity participating in a particular Divine Name (that is, the human pattern), which is analogous to the percipient's 'boundarised' psychoid field, can realise the percipient's 'extended' psychoid field in the form of a sensible, material world.

Ibn 'Arabī regards man's active Imagination as the vehicle, and man's 'heart' as the organ, of the absolute theophanic Imagination. ⁵⁵ In his mystical physiology, the 'heart' is the organ which perceives and reflects the divine realities, namely, the realities of the Divine Names. ⁵⁶ But this 'heart' is by no means the organ of flesh. It is rather, to interpret the Jungian term, a (human) soul, or a 'boundarised' psychoid field, which performs the 'theandric' function in homologating the divine (noumenal) realities (which are an 'extended' psychoid field of the human-

specific collective unconscious) and the human-specific sensible realities. ⁵⁷ The 'heart' is "the 'eye', the [subtle] organ by which God knows Himself, [and] reveals Himself to Himself in the form of His epiphanies". ⁵⁸ This passage suggests that the 'heart' is the coordinative centre through which the Divine Being (in Jung's scheme, the causation of the self) achieves self-awareness in the form of the percipient's ego-activity, and through which he reveals his hidden divine realities (the archetypal configurations within an 'extended' psychoid field) in the form of the sensible universe. The power of the heart (namely, the causative aspect of the self in Jung's scheme) is called the 'himma'. This term corresponds to 'enthymesis' (intention), a term used by the Valentinian Gnostics. ⁵⁹ This powerful creative (causative) function first of all governs what we would today call para-psychological phenomena (but which Jung called synchronistic phenomena). ⁶⁰ Secondly, it governs the 'objectivisation' of the divine realities. ⁶¹ In other words, it can be understood as a particular energetic intensity of the causation of the 'heart', and this energetic intensity represents the capacity for perceiving and creating the divine realities in a specifically human manner. Thus the 'himma' represents a notion analogous to my description (extrapolated from Jung) of the energetic intensity of the causation of the self, which coordinates the archetypal configurations (or 'boundarised' psychoid fields - which are noumenal forms of material events) in the manner of the human pattern participating in it. The 'himma' is "capable

of creating objects, and of producing changes in the outside world", ⁶² through the medium of the percipient's 'heart'. For Ibn 'Arabī, the power of the 'himma' to create objects results from the eternal hexeity invested with a particular Divine Name. This is because a particular eternal hexeity, invested with a particular Divine Name (on which a percipient is based) represents the 'heart' of the percipient, through which the Divine Names are manifested - outwardly in the form of the material objects of the world, and inwardly in the form of the Active Imagination - and through which the divine realities (the Divine Names and their relationships) become representational objects of knowledge in a specifically human manner. This means that the 'himma' actualises the divine realities, in the form of either material or psychic events, through the eternal hexeity invested with the Divine Name (on which the percipient is based). The cosmogonic capacity of the percipient's 'heart', which creates the actual world in a specifically human manner, therefore results from the eternal hexeity invested with the Divine Name (on which the percipient is based), since the capacity of the theophanic Imagination of the Divine Being is conditioned through the eternal hexeity invested with the Divine Name.

Having examined the basic scheme of Ibn 'Arabī's philosophy, it is hoped that the reader may now be convinced that this philosophical scheme bears close resemblance to the view of creation implicit in the ideas of Jung, as discussed throughout this dissertation. Here I will avoid

any detailed discussion of the individual structural similarities between the two schemes, and confine myself to examining a few of the most noteworthy structural analogies.

First, Ibn 'Arabī's concept of the Divine Name is paralleled by the content participating in the 'archetype per se' (namely, the pattern), which has been discussed throughout this thesis; and secondly, 'Arabī's concept of the eternal hexeity is paralleled by the aspect of the 'archetype per se', which 'bundles' an appropriate number of the simplest patterns in the form of a set. In referring to the Divine Names, however, the problem remains of determining whether Ibn 'Arabī regards each Divine Name as the simplest pattern, or whether he sees it as a class of the compound pattern, representing the pre-existent form of a concrete being (whether a material object or a conceptual entity). Although I have not examined the original Arabic texts, it would appear, judging from works which comment on his scheme (for example, H. Corbin's Creative Imagination in the Sūfism of Ibn 'Arabī), that Ibn 'Arabī does not mention the number of overlapping Divine Names participating in the eternal hexeity, nor the overlapping eternal hexeities participating in a class of the eternal hexeity. He does, however, seem to mention the idea that each Divine Name is correlated both with a concrete object and with each eternal hexeity. Since a concrete object, whether it be a material object or a conceptual entity, is made up of a set of the simplest patterns (which are also hierarchically arranged in different classes of the compound pattern), it is assumed

that each Divine Name can be regarded as a class of the compound pattern.

Ibn 'Arabī also mentioned the idea that the power of the 'heart', which he calls the 'himma', is an energy, which both perceives and creates the divine realities in accordance with the eternal hexeity invested with the Divine Name (on which the percipient is based). ⁶³ His notion of the 'heart' is analogous to my own description (extrapolated from Jung) of a 'boundarised' psychoid field of the human-specific collective unconscious, through the coordinative centre of which the constellations of 'boundarised' psychoid fields within an 'extended' psychoid field are not only perceived, but also materialised, in a specifically human manner; and the 'himma' is analogous to the causation of the self. Moreover, Ibn 'Arabī's notion of the divine realities, in which innumerable Divine Names are constellated, is equivalent to my description of the constellation of the 'boundarised' psychoid fields within an 'extended' psychoid field of the human-specific collective unconscious. Thus the power of the heart, which perceives and creates the divine realities in accordance with the eternal hexeity invested with the Divine Name, implies that the causation of the self, which is the coordinative subject of the percipient's 'boundarised' psychoid field, coordinates the Divine Names within an 'extended' psychoid field, and that, as a result, the constellations of the Divine Names are not only perceived but also materialised in accordance with the human pattern. Although the

simultaneous coupling of the manifestation and occultation of the eternal hexeity, invested with the Divine Name through the antithetical theophany of the Divine Being, is incessantly renewed, the same eternal hexeity invested with the Divine Name (on which the percipient is based) always participates in the antithetical theophany of the Divine Being. Therefore the unconditioned, antithetical theophany of the Divine Being is converted to a proceeding theophanic Imagination and its reversion, that is, to the Active Imagination of the percipient, which creates the human-specific material world and its perception simultaneously. This is due, on the one hand, to the participation of the unconditioned, antithetical theophany of the Divine Being in the eternal hexeity invested with the Divine Name, and, on the other, to the fact that this participation determines the energetic intensity of the 'himma', which is correlated with the degree of the particular eternal hexeity invested with the Divine Name.

Moreover, if the degree of the eternal hexeity is analogous to the degree of energetic intensity of the theophany of the Divine Being, then the degree of the eternal hexeity would appear to be homologous with the degree of the 'himma' (which actualises the Divine Names, or the relationships of the Divine Names, within the divine realities, in accordance with its own capacity), or in other words, with the degree of the theophanic Imagination. Just as, in Chapter Six, I offered a new characterisation of a 'boundarised' psychoid field of the human-specific

collective unconscious as being the manifestation of the human-specific energetic intensity of the causation of the self, so the degree of the human-specific eternal hexeity may be assumed to be homologous with the human-specific energetic intensity of the 'himma'. This means that the 'himma' (which represents the power of the antithetical theophanic Imagination) possesses the human-specific energetic intensity, by virtue of the participation of the (human-specific) Divine Name, on which the percipient is based; and therefore the energetic intensity of the 'himma', which is homologous with the degree of the eternal hexeity, is also homologous with the degree of differentiation of the Divine Name participating in it. And, since the degree of the eternal hexeity (or the degree of energetic intensity of the 'himma') results from the Divine Name participating in it, the capacity of the antithetical theophanic Imagination (namely, a proceeding theophanic Imagination and the Active Imagination of the percipient) is ultimately determined by the Divine Name (on which the percipient is based) participating in the antithetical theophany of the Divine Being.

In referring to my interpretation of Jung's scheme, I have already mentioned that the activity of the ego in its causative aspect, whose effects are manifested in a specifically human manner, is based on the participation of the human pattern in the unconditioned causation of the self. The human pattern is made up of a human-specific number of the simplest patterns, constituting

hierarchically-arranged classes of the compound pattern. The latter result from the endless repetition of the causative pattern of the self, multiplying its primordial internal structure (which is the static form of the causative pattern of the self).

Ibn 'Arabī's scheme does not consider the notion that each Divine Name results from the differentiation of the primordial internal structure of the Divine Essence. This is probably because he failed to examine the causative pattern of the Divine Being (which is the dynamic motion of the basic internal structure of the Divine Essence) explicitly. Judging from his view of the antithetical theophanic process of the Divine Being, in which a proceeding theophanic Imagination is mirrored by a reveritive theophanic Imagination (which he called the Creative or Active Imagination), he in fact supported the notion of an antithetical causative pattern of the theophany of the Divine Being, in opposition to that of a simple directional theophany. However, this antithetical causative pattern is in great danger of being interpreted as an antithetical linear (directional) process. Since the Divine Essence is non-spatial and atemporal, when the antithetical Divine Being is manifested from the Divine Essence, it cannot be an antithetical linear motion but must rather be an oscillating motion, achieved through the simultaneous coupling of antitheses. Therefore the Divine Being cannot move in a directional way, and the antithetical theophanic processes will never be the continuously-recurrent movements

in which a progressive and a revertive motion are simultaneously coupled, nor will they ever proceed from the original state. In order to manifest the above-mentioned continuously-recurrent movements, at each moment of the simultaneous coupling of the antithetical theophanic processes of the Divine Being, the element of time (or space) - which is correlated with the degree of energetic intensity of the theophany of the Divine Being - must be generated; and each moment of the theophany of the Divine Being, involving the manifestation of the Divine Name (on which the percipient is based) and the configurations of the Divine Names, is then arranged in a time-sequence. By satisfying these two factors, the antithetical theophanies of the Divine Being can shift the state of the Divine Being in either a temporal sequence or a spatial succession in relation to the previous state. Therefore, in Ibn 'Arabi's scheme, the cyclic causative pattern of the Divine Being (through which an oscillating motion is initiated in an antithetical directional motion) is implicit.

Unlike Ibn 'Arabi, however, Jung described the cyclically-arranged causative pattern of the self explicitly - as mentioned in Chapter Five. Owing to the provision of the cyclic causative pattern of the self, Jung suggests that every (compound) pattern is a differentiated form of the basic internal structure of the self, resulting from a series of endless repetitions of the self, actualising itself into the symmetrical process of a material event and its self-mirroring, rather than proposing the mistaken idea

that every pattern pre-exists from all eternity (that is, prior to any creation of the actual universe). Since Ibn 'Arabī failed to discuss the idea of the causative pattern of the Divine Being explicitly, the Divine Names may also be misinterpreted as the pre-established qualities of the Divine Essence from all eternity. The reason why the human pattern (comprising a human-specific number of the simplest patterns) pre-exists the individual, is that the human pattern has been acquired as a result of the evolution (differentiation) of the basic internal structure of the self (that is, the simplest pattern), reached at the level of the species. The same is true of the Divine Names: the reason why the Divine Name, on which each individual is based, pre-exists in the Divine Essence, is that the (human-specific) Divine Name has been acquired as a result of the differentiation of the basic internal structure of the Divine Essence (which is the causative, or motion, pattern of the Divine Being).

In the next section, I intend to discuss the process of differentiation of the basic internal structure of the self, through the repetition of the causative pattern of the self (which is nothing other than the dynamic motion of the basic internal structure of the self), and the correlation of each degree of energetic intensity of the causation of the self with each stage of differentiation of this basic internal structure of the self.

(iii)

The process of differentiation of the basic internal
structure of the self

In the foregoing sections, I made a conceptual distinction between the 'patterns' and the energy-laden aspect of the 'archetypes per se', ⁶⁴ by dissecting the patterns from the 'archetypes per se'. I also described how the patterns, which are the participating contents of the 'archetypes per se', result from the repetition of the causative pattern of the self, and how each repetition of the causation of the self actualises each multiplied internal structure of the self in the form of the simultaneous coupling of a material event and its self-mirroring. In this section, I intend to discuss in what way the repetition of the causation of the self gradually differentiates its basic internal structure, and in what way each multiplied internal structure of the self (that is, the simplest pattern) is compounded and forms different classes of the compound pattern in correlation with the different degrees of the energy-laden aspect of the 'archetypes per se'.

First of all, it is necessary to discuss the problem of the quasi-temporal moment at which the causation of the self manifests its activity within the potential world (which is

the non-spatial and atemporal realm of so-called Nothingness, since all qualities are extinguished in it); of the way in which the causative aspect of the self (the mover, as the causative subject of motion) and its hypostatic aspect (the moved, as the object of motion) are interrelated; and in what way this latter relationship engenders a motion in the non-spatial and atemporal realm. Since motion is inseparable from the elements of time and space, then if motion is engendered within the non-spatial and atemporal realm, it will be a simultaneous coupling of sameness (stability) and otherness (mobility), which may be described as an oscillating motion. ⁶⁵ That is to say, when the antithetical causation of the self manifests its activity, it will be an oscillating motion of the antithesis of the self, in the sense that the activity of the self cannot shift its original state.

This problem was discussed by many Neoplatonists. In general, the Neoplatonists asserted that "the effect of any prior cause must both remain and proceed simultaneously" ⁶⁶ within the non-spatial and atemporal realm. Yet this simultaneous coupling of 'remaining' and 'procession' is only possible if the moment of distinction between stability and mobility is understood in a quasi-spatial manner. ⁶⁷ Thus the distinction of two contrary moments of timelessness can be understood as the quasi-spatial 'interval', while the non-spatial distinction of stability and mobility is understood in a quasi-temporal manner. ⁶⁸

Gersh introduces two possible interpretations of this problem, with reference to the Neoplatonists' interpretation of the motion within a timeless realm. He argues:

"First, one may allow the logic of the dimensional shift to take its course and, although speaking overtly of causation as the interplay of rest and motion, concentrate on interpreting them at bottom as sameness and otherness. Alternatively one may regress upon their assumption that the effect remains and proceeds simultaneously and describe the two moments as successive to one another in a quasi-temporal sequence. The former possibility therefore represents a non-temporal and quasi-spatial interpretation of the causal process (which is consistent with the prevailing assumptions about the nature of the intelligible [spiritual] world in respect of motion), while the latter constitutes a quasi-temporal interpretation (inconsistent with those assumptions)." ⁶⁹

The Neoplatonists employed the notion of dimensional shift, in an attempt to reconcile the self-contradictory predication concerning the motion within a non-spatial and atemporal realm. That is to say, in order to preserve the character of a non-spatial and atemporal spiritual world, they had to take refuge in the idea of the generation of either quasi-spatiality or quasi-temporality through the motion occurring within that realm. Therefore "the self-contradictory predication concerning space forces the analysis to shift onto the temporal dimension". ⁷⁰ The spatially contradictory predication is only reconcilable quasi-temporally, while the temporally contradictory predication is only reconcilable quasi-spatially. Thus the Neoplatonists assumed that the motion occurring within a non-spatial and atemporal realm would be understood as "either a non-spatial and quasi-temporal view or a non-

temporal and quasi-spatial one". ⁷¹ In both cases, however, that motion involves the simultaneous multiplicity and unity of the subdivisions within the non-spatial and atemporal realm. This is because the occurrence of motion in the non-spatial and atemporal world represents the simultaneous coupling of sameness (indistinctness) and otherness (distinctness). ⁷²

An examination of the notion of spiritual motion, as seen by the Neoplatonists, has led us to the view that the occurrence of motion within the non-spatial and atemporal realm is correlated with the self-multiplication of that realm. However, the non-spatial and atemporal realm is not an established entity, but rather a reality of Nothingness in which all qualities are extinguished. In other words, in this realm, there are not even any clear distinctions between the mover (as the causative subject of motion) and the moved (as the object of motion). Therefore the multiplication of Nothingness is different from the multiplication of an established object. The multiplication of an established object means that the object is cut into parts, while the multiplication of Nothingness represents the generation of the hypostatic wholeness of Nothingness. This means, to employ Jung's notion of the self, that the activity of the mover (the causative aspect of the self as functional wholeness) superimposes its activity on to the moved (Nothingness), the effect of this being to form a boundary of Nothingness, which generates a hypostatic wholeness of the self. This generated boundary of

Nothingness is an empty set, representing a unification between the mover and the moved. So in the primordial stage, when the mover (the causation of the self) superimposes its activity on to Nothingness (which is the hypostatic aspect of the self dissociated from its own self-identity, the hypostatic aspect of the self being the basic internal structure of the self), its effect is manifested in the form of the primordial 'boundarised' field of Nothingness. This is because the causative pattern of the self is qualitatively superimposed on to Nothingness. Since the causative aspect of the self is the dynamic state of the basic internal structure of the self (as the most unified structural pattern of the self, which represents wholeness), this primordial 'boundarised' field of Nothingness (which represents the state of unification between wholeness and Nothingness) possesses the aspect of wholeness. The realisation of the primordial 'boundarised' field of Nothingness represents the primordial extraction of the related, hypostatic aspect of the self from the unrelated state of Nothingness, and this state also signifies that the basic internal structure of the self (which simultaneously represents both hypostatic wholeness and the simplest pattern) is actualised in the phenomenal realm. The phenomenal form of the simplest pattern is the simultaneous occurrence of the simplest substance and its self-mirroring. This antithetical mode of actualisation of the simplest pattern is founded upon the basic internal structure of the self, which is itself based on antithesis, and which Jung called a 'quaternion structure'. In the quaternion structure

of the self, each subdivision is hierarchically arranged, yet, at the same time, mutually interpenetrates all the other subdivisions. When this basic internal structure of the self is active, it becomes the causative pattern of the self, and the causation invariably assumes a quaternary or cyclic form. The repetition of the causation of the self therefore signifies the multiplication of the quaternary internal structure of the self. Every qualitative variation observable in the sensible world results from the differentiation of this basic quaternio pattern of the self. To give but one example: "the triple codes of the genetic substance DNA and memory substance RNA are built up into a quaternio of bases which can be combined in $4^3 = 64$ variations". ⁷³

The multiplication of the quaternio pattern of the self is closely related to the generation of the element of time (or space) at each moment of the cyclic (quaternary) causation of the self. I will now discuss the process of self-multiplication of the basic internal structure of the self through its dynamic causation. However, it must be emphasised that the self cannot manifest its antithetical causation in a linear way. This is because the mover, or the antithetical causation of the self, is the non-spatial and atemporal process which lies at the basis of spatial or temporal elements; while the moved is the primordial hypostatic aspect of the self or the basic internal structure of the self, that is, the static form of the mover; therefore, when the activity of the mover is

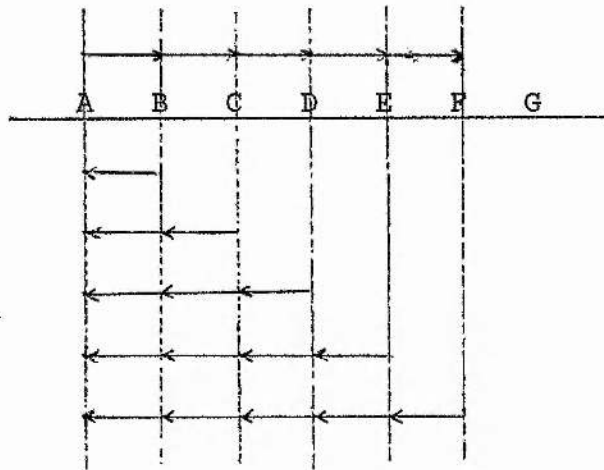
engendered in a non-spatial and atemporal realm, the mover-moved unity is subjected to an oscillating motion in which mobility and stability are simultaneously coupled. This oscillating motion cannot shift its state in a linear manner; to do so, the causation of the self would have to generate a time-vector (or space-vector). It is for this reason that the causation of the self (the mover) moves along with its own basic internal structural pattern. Through each cyclic motion, the antithesis of the self is manifested as an antithetical linear motion; or, more precisely, the initial manifestation of the antithesis of the self is merely an oscillating motion, in which one symmetrical reality is reflected off the other, generating a coordinate axis of symmetry through which the oscillating motion is initiated in antithetical linear directions.

The cyclically-arranged causative pattern of the self exercises, on the one hand, the self-multiplication of the basic internal structure of the self, and, on the other, the manifestation of an effect, in the form both of a physical event and its self-mirroring and, simultaneously, of the reversion of these upon the original state. This simultaneous coupling of cause and effect in different realms (the non-spatial and atemporal realm and the spatial and temporal realm) may be called the cyclic path of the activity of the cause. The differentiation, or multiplication, of the basic internal structure of the self results from the antithetical linear motion of the self (generated through the cyclic causation of the self), which

simultaneously generates the element of time. Moreover, the differentiation (or multiplication) of the basic internal structure of the self does not imply a cutting off of a part, but rather a self-reduplication of the whole structure, in the course of development of a time-sequence (or spatial relationship) generated through a manifestation of the cyclic causation of the self.

The repetition of each cyclic causation of the self gradually generates the continuity of a small degree of dimensional shift in relation to the previous stage. Since each small degree of dimensional shift is simultaneously coupled with a linear reversion upon its original state, each small degree of shift is interlocked by the cyclically-arranged (quaternary) causative pattern of the self, thus forming a continuity of all the subdivisions of the hypostatic aspect of the self, generated from the primordial hypostatic aspect of the self. Each subdivision represents one and the same coordinate axis of the self, seen in a different temporal sequence; and each such coordinate axis of the self participates in a different self-reduplicative degree of the hypostatic aspect of the self (that is, the basic internal structure of the self), in the form of a small degree of qualitative change in relation to the previous stage. I take each subdivision (or coordinate axis) as being the 'archetype per se', which is correlated with the degree of energetic intensity of the cyclic causation of the self; and I take each linear continuity between the original state of the self (or the basic internal structure

of the self) and each subdivision as being the 'pattern', or a class of the compound pattern, derived from the unified internal pattern of the self. The reason is that each addition to the linear progression, or each dimensional shift, simultaneously reverts upon its previous stage, so that eventually every effect returns to the original state of the self. The reversion of each dimensional shift of the effect upon the original state of the self is the moment of multiplication of the basic internal structure of the self. And the self-multiplicative process of the basic internal structure of the self, through the cyclic causative pattern of the self, is exactly the same as the process of generation of natural numbers which I discussed in Chapter Five, and it can be illustrated graphically as follows:



In the above diagram, A represents the basic internal structure of the self, or the unified pattern of the self, and subsequent letters represent the reduplicated, successive aspects or subdivisions of A. The initial

cyclic causative pattern makes A shift to B, and simultaneously reverts B upon A. This is the moment of generation of the subdivision B within A. The second cyclic causative pattern of A makes B shift to C, and simultaneously reverts C upon B and A. Since every effect eventually reverts upon A, effect C will revert upon A via B. In the same way, D reverts upon A via C and B, and E reverts upon A via D, C, and B. Thus each dimensional shift of the effect, or each generation of a further subdivision, results not from a linear progression of each stage to the next, but from the reversion upon the self, the primordial A. This internally self-multiplicative process of the self, as I mentioned before, is not a process of casting off parts of the self, but rather a self-reduplicative process generating the successive phases of the self, each phase being simultaneously a part of the self and the self itself.

The emergence of successive phases (B, C, D, etc) can neither depart from A nor be multiplied outside of A. That is to say, the successive phases of A are merely facets of A appearing in the course of evolving time-sequences, or, in other words, the moving images of A. Therefore the progression from one stage to another is simply a repetition of the transition from A to B (which represents a manifestation of the internal structure of A in the form of the cyclic causative pattern of A). The reversion upon A (the self), from any given stage, is the moment of generation of further internal subdivisions or

successive phases of the internal structure of the self. Each different facet (or successive phase) of A, by means of the motion (causation) of A in generating time-sequences, is always the reproduction of A, in which the same causative pattern of A interpenetrates. However, the energetic intensity of the causation of the self (which represents the degree of self-reduplicative activity of the cyclic causation of the self), and the pattern which participates in it, are different - the degree of differentiation being correlated with the energetic intensity of the causation of the self. This is because the more powerful energetic intensity of the causation of the self, which is homologous with a greater degree of self-reduplication of the cyclic causation of the self, contains within it less powerful energetic intensities of the causation of the self, which represent a lesser degree of self-reduplication of the causation of the self. In the same way, the more differentiated pattern (in terms of the amplitude of reversion upon the original state of the self) contains within it the less differentiated patterns. The degree of self-reduplicated activity of the cyclic causation of the self, and the degree of differentiation of the pattern, are always correlated. Since the energy-laden aspect of each 'archetype per se', namely, a particular degree of energetic intensity of the causation of the self (which is quantitatively representable), is correlated with the degree of differentiation of the pattern participating in it, the degree of differentiation of the pattern can also be symbolised quantitatively, that is, as a number.

If a particular number is correlated with the human pattern, then the human pattern will embrace the previous stages of the hierarchically-arranged classes of the compound patterns, and the 'archetype per se' participating in the human pattern will overlap an appropriate number of the 'archetypes per se', each of which participates in a hierarchically-arranged set of the simplest patterns (or class of the compound pattern). This is because a particular number can be subdivided into hierarchically-arranged number-units, and each number-unit can be further subdivided into a set of the primordial number-units, namely, the number 'one'. For example, $6 = 1 + 2 + 3$, $3 = 1 + 2 = 1 + 1 + 1$, $2 = 1 + 1$, and therefore $6 = 1 + 1 + 1 + 1 + 1 + 1$.

I will now construct a general model of the process of differentiation of the most unified internal pattern of the self, which involves, on the one hand, the generation of a series of the simplest patterns arranged in a hierarchy of causes of effects, and, on the other, the generation of a series of the compound patterns arranged in different classes. The construction of this model is based on the philosophical scheme of Proclus, which I will discuss in greater detail in the next chapter. However, I place the model here so that it may be contrasted with the simpler model (shown above) of the self-multiplicative process of the unified pattern of the self through the cyclic causative pattern of the self.

However, before entering on a discussion of the model, I must first explain the various terms which I shall be using. I described 'the generation of a series of the simplest patterns' as though this series were a noumenal state. However, the word 'generation' implies a causal relationship both between a cause (a noumenal reality) and an effect (a phenomenal reality), and between the effects themselves (that is, a series of the simplest patterns). Moreover, the expression 'arranged in a hierarchy of causes and effects' implies causal relationships among a series of the simplest patterns, although the noumenal realities are not causally interrelated but rather overlap. In order to explain the state of a series of the simplest patterns, I will use as an example the number series. Each simplest pattern is always a reduplication of the most unified pattern of the self, namely, the primordial number 'one'. Therefore the number five, for example, represents a reduplication of the primordial number-unit 1, five times over. Hence the number five would be '1', '1', '1', '1', '1', without the continuity of each unit of the number 'one'. However, the number five possesses its mathematical qualities through having a predecessor, a successor, a position, a ratio, and so forth: that is to say, the number five has its own position in the hierarchy of numbers. Therefore the number five is no longer a noumenal reality but it is already either a quantitatively or qualitatively defined property of phenomena, even if it remains in the state of an abstract

conceptual entity. This is because noumenal realities do not possess their own qualities, any qualities having been extinguished. If a particular reality possesses a quality of its own, this quality is due to the participation in it of the causation of the self (as the relation-creating factor), the extinguished quality having become actual. Hence if the number five has its own mathematical qualities, this means that the causation of the self participates at every stage in the evolution of the number-units, from the primordial number 'one' up to the number five, and each uniform unit is arranged in a hierarchy, forming a unit of the compound pattern. It is for this reason that a series of the simplest patterns, arranged in a hierarchy of causes and effects, represents phenomenal states as well as the original unified pattern (the basic internal structure) of the self (which is a noumenal reality).

On the other hand, a series of the compound patterns arranged in different classes is noumenal. This is because the compound pattern differs from a unit of the compound pattern. If I use the analogy of natural numbers again, the number five, seen from the point of view of a unit of the compound pattern, represents an individual number, 5, which possesses its own hierarchical rank. On the other hand, seen from the point of view of the compound pattern, it is not the number 5 as such, but merely '1, 1, 1, 1, 1'. In other words, it is not an individual number at all, but rather the overlapping of five reduplications of the primordial number 'one'. Yet it is not the same as

'1', '1', '1', '1', '1', for each of these reproduced 'one's is disconnected from the others. Accordingly, the compound pattern represents the state in which the uniform simplest patterns (as reduplications of the most unified pattern of the self) are bundled, and forms a class or rank. Therefore the compound pattern is an intermediary between each of the simplest patterns and each unit of the compound pattern.

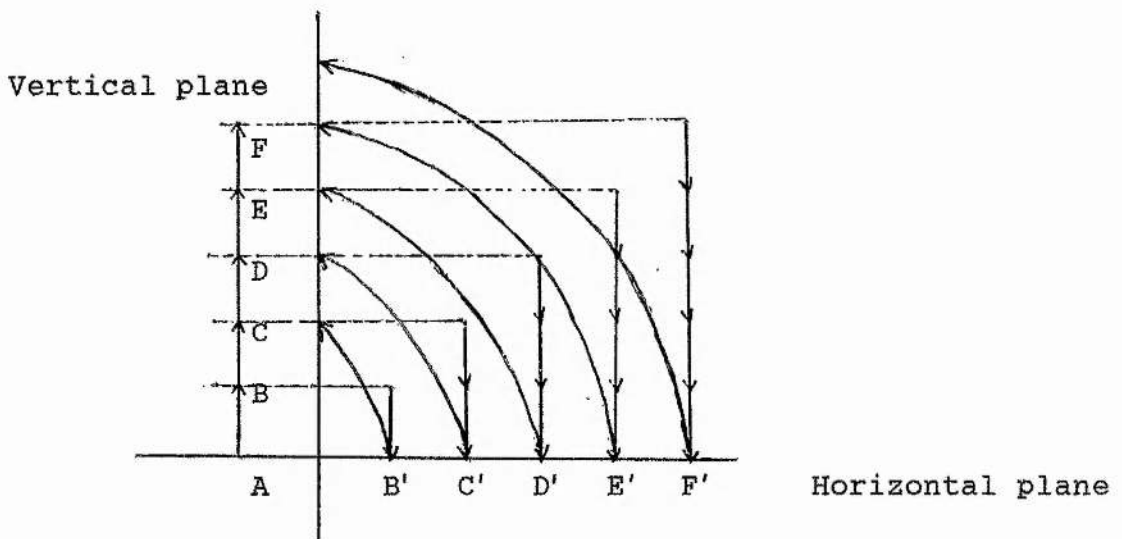
I will now discuss the coordinative relationships between a series of the simplest patterns arranged in a hierarchy of causes and effects, and a series of the compound patterns arranged in different classes. In the earlier model of the self-multiplication of the self, I discussed how the generation of an internal subdivision, or successive phase, of the self is caused not by a progression from one stage to the next, but by a reversion from one stage upon the previous stages, even though a progression from one stage to the next and a reversion of one stage upon the previous stages occur simultaneously. However, the problem presents as to why each multiplied subdivision of the self is hierarchically arranged, or why each successive phase of the self is correlated with the generation of temporal sequences. Since the causation of the self invariably takes a cyclic form, a progression and a reversion occur simultaneously. The simultaneous coupling of a progression and a reversion of the causation of the self can be understood as heterogeneous coordinate relationships in different respective planes. I assume that, through these heterogeneous coordinate relationships,

each multiplied unit (that is, the simplest pattern) is hierarchically arranged. More precisely, the repetition of the cyclic causation of the self generates, on the one hand, a series of the simplest patterns arranged in a hierarchy of causes and effects, and, on the other, a series of the compound patterns arranged in a hierarchy of different classes. A series of the simplest patterns arranged in a hierarchy of causes and effects occurs in the vertical plane, whereas a series of the compound patterns arranged in a hierarchy of different classes occurs in the horizontal plane. However, these different planes are not entirely separated, but are rather the coordinate heterogeneous phases of one and the same relationship. ⁷⁴

In the vertical plane, the causation of the self invariably takes a cyclic (quaternary) form: that is to say, a progression and a reversion occur simultaneously in this plane. At each moment of the occurrence of a progression in the vertical plane, this progression is traversed to the horizontal plane. Since the horizontal plane is founded only upon the principle of progression, and since a progression and a reversion occur simultaneously in the vertical plane, then a progression occurring in the horizontal plane is connected with a reversion in the vertical plane. In other words, an initial progression occurring in the vertical plane is traversed to the horizontal plane; the degree of progression becomes doubled in the horizontal plane; then this doubled progression is reconnected to a reversion in the vertical plane. This

means that the horizontal plane has a doubling effect on progression, whereby it also increases the amplitude of the reversion occurring in the vertical plane. That is to say, a previous cyclic causation of the self occurring in the vertical plane is connected with a subsequent cyclic causation of the self via the horizontal plane, thereby amplifying the degree of progression. This signifies that the horizontal plane assures the continuity of each cyclic causation of the self occurring in the vertical plane. Since the actualisation of a state of the self (which is associated with a dimensional shift) results from each reversion, the two heterogeneous coordinate relationships of the self simultaneously exercise both the manifesting and actualising activities of each cyclic process in the vertical plane, and also the self-reduplicative activity in the horizontal plane.

My model of the process of differentiation of the most unified internal pattern of the self may be shown schematically as follows:



In the diagram, A represents the ultimate cause, which generates the two heterogeneous coordinate relationships in different planes: namely, A represents the self. The initial cyclic causation of A generates its own internal structural pattern of A, and this is the most unified effect, B: that is to say, this is the moment of generation of a subdivision B within A. In the second cyclic causation (which is a self-reduplication of the initial process), B becomes B' through a progression, and simultaneously, B becomes C through a reversion upon its cause, A. Since each cyclic causation generates the simultaneous coupling of a progression and a reversion, B' and C occur simultaneously. The subsequent generation of further letters follows in exactly the same way. In the third cyclic causation, for example, C becomes C' through a progression, and simultaneously, C becomes D through a reversion upon B and A. ⁷⁵ The progressive transitions from B to B', from C to C', from D to D', and so forth, are merely a self-reduplication or repetition of the cyclic causation of A, and the continuity of every repeated cyclic causation which occurs in the vertical plane is assured through each stage of the horizontal plane (B', C', D', etc.). For example, the previous cyclic causation of A which generates C is connected to the subsequent cyclic causation of A which generates D through C'. This is because, since every effect first reverts upon its immediate cause, then traces back the chain of causality, eventually reverting upon the ultimate cause A; and since each reversion is the moment

of generation of each letter; then, through c' , the amplitude of a progression of the third cyclic causation A becomes three times the size of a progression within the initial cyclic causation. Hence the amplitude of a reversion of the third cyclic causation of A is also trebled. The repetition of the cyclic causation of A in the vertical plane therefore constitutes a continuity of the linear sequences of progressions occurring in the vertical plane, via progressions occurring in the horizontal plane. A continuity of the linear sequences of progressions in the vertical plane represents the generation of a series of subdivisions or successive phases of A , arranged in a hierarchy.

A vertical series represents merely the simplest patterns, which are reduplicated in the course of the repetition of one and the same causation of the self. Therefore it may be assumed that each simplest pattern cannot be distinguished from the other simplest patterns, and that it does not possess its own hierarchical rank. However, a vertical series is arranged in a series of causes and effects. This is due to the compound activity of the horizontal plane, which creates a continuity of each cyclic causation of the self occurring in the vertical plane, and which imposes each simplest pattern on its hierarchical rank. This means that each simplest pattern produced in the vertical plane becomes a unit of the compound pattern, arranged in a hierarchy. Moreover, the vertical plane is founded upon the principles of progression and reversion,

since the causation of the self takes a cyclic form in the vertical plane; and such a 'unit of the compound pattern' is realised in an actual form in the vertical plane by virtue of the principle of reversion. The horizontal plane, on the other hand, is founded upon the principle of progression, and a series of the compound patterns generated in this plane remains noumenal (or archetypal). This means that the unconditioned progressive causation of the self occurring in the vertical plane is conditioned through the participation of the compound pattern occurring in the horizontal plane, and is manifested in the form of a particular psychoid energetic intensity of the progressive causation of the self in the vertical plane. Since, in the vertical plane, the causation of the self invariably takes a cyclic form in which a progression and a reversion are simultaneously coupled, a particular psychoid energetic intensity of the progressive causation of the self (which is realised through the horizontal plane) simultaneously reverts upon the original static state of the self in the vertical plane. This is the moment at which (a class of) the compound pattern (occurring in the horizontal plane) is individuated, in the form of a unit of the compound pattern, in the vertical plane.

I will now apply this general model to a phenomenal event, showing how each individual comes into being in this scheme. Since the two heterogeneous coordinate relationships in the vertical and horizontal planes are different phases of one and the same relationship, occurring

within a single causation of the self, the occurrence of the human-specific psychoid energetic intensity of the causation of the self signifies the participation of the unconditioned causation of the self in the human pattern occurring in the horizontal plane, whose effect is realised in the form of a unit of the human pattern (that is, an individual human body) in the vertical plane.

Although the human pattern (a class of the compound pattern) is common to all individuals, in the sense that it constitutes a human-specific number of the simplest patterns arranged in different classes of the compound patterns, nevertheless a unit of the human pattern, on which each individual is based, possesses a quasi-individuality, in terms of its subtly different arrangement of this human-specific number of the simplest patterns. In Chapter Six, I discussed how the generation of a unit of the human pattern is always reproduced through the medium of the already-phenomenal state of units of the human pattern, namely, the parents' bodies, and how this process can be biologically observed in the fertilisation of an egg by a sperm to produce a human zygote. The particular arrangement of the constituent parts of the human pattern to form an individual unit of the human pattern, on which each individual is based, is therefore determined by the genetic information inherited from the parents' bodies; thus the biologically-observable process of the generation of an individual may be assumed to be a recapitulation of the process of differentiation of the human pattern in two incessantly-

renewed heterogeneous coordinate relationships; and such a recapitulation, which generates a unit of the human pattern, initiates a further differentiation of the human pattern, as the internal structure of the self achieved at the level of the human species. Thus a unit of the human pattern is continuously reproduced, on the basis of the lesser classes of the compound patterns (constituting the human pattern) which have been actualised thus far, and which will be further differentiated in the future.

I will here avoid any detailed speculation as to how the metaphysically-assumed process of the generation of a unit of the human pattern, in a single causation of the self, is related to each stage of a single, biologically-observable process of fertilisation. Instead, I will simply mention that the generation of a unit of the human pattern may occur as follows: In the process of fertilisation of an egg by a sperm to form a human zygote, a progressive causation of the self occurring in the vertical plane has traversed to the horizontal plane, and this progressive causation of the self participates in the compound pattern (which is the noumenal form of the human zygote). When this progressive causation occurring in the horizontal plane is reconnected to the initial progressive causation of the self occurring in the vertical plane, a manifestation of a particular psychoid energetic intensity of the progressive causation of the self occurs in the vertical plane. This is the quasi-temporal moment at which the compound pattern (on which the human zygote is based) occurring in the horizontal

plane is dynamically superimposed on to the vertical plane, and at which a particular psychoid energetic intensity of the progressive causation of the self forms a moving image of this compound pattern (that is, a 'boundarised' psychoid field, which is the noumenal form of a particular human zygote, on which the percipient is based) in the vertical plane. At this stage, it is possible to determine the individual aspect of the human pattern, in terms of a specific arrangement of the constituent parts of the human pattern - this arrangement being determined by genetic information from the parents. The revertive causation of this particular psychoid energetic intensity of the causation of the self, occurring in the vertical plane, then actualises the 'boundarised' psychoid field in the form of a biological event and its self-mirroring, in accordance with the degree of psychoid energetic intensity of the causation of the self, which is correlated with the physical (biological) state of the human zygote.

Through the repetition of these two heterogeneous coordinate relationships, the incessantly-renewed phenomenal effect, namely, a human zygote, gradually evolves into a biologically-observable human form. This means that a 'boundarised' psychoid field (which is the noumenal form of that particular human zygote) evolves into a 'boundarised' psychoid field of the human-specific collective unconscious in the vertical plane. The biologically-observable phenomenon occurring in the vertical plane is, therefore, always correlated with the state of a noumenal 'boundarised'

psychoid field occurring in the vertical plane. Even after the birth of an individual, it happens that, in correlation with the process of physical change (growth), a noumenal 'boundarised' psychoid field gradually changes its psychoid energetic intensity, and creates an 'extended' psychoid field - in the form both of the perception and of the materialisation of the sensible world - in accordance with the psychoid energetic intensity of the causation of the self participating in that 'boundarised' psychoid field.

Although, as discussed above, the incessant phenomenalisation of the percipient, from moment to moment, is correlated with the gradual change of a 'boundarised' psychoid field (on which the noumenal form of a human zygote is based) into the noumenal form of a unit of the human pattern (that is, a 'boundarised' psychoid field of the human-specific collective unconscious), nevertheless in a general schematisation, the phenomenalisation of the percipient in a single causation of the self, from moment to moment, can be described as follows: As soon as the initial progressive causation of the self proceeds from itself, it traverses to the horizontal plane and participates in a class of the human pattern; then this progressive causation of the self occurring in the horizontal plane is reconnected to the initial progressive causation of the self occurring in the vertical plane. This is the quasi-temporal moment at which the human-specific psychoid energetic intensity of the progressive causation of the self occurs in the vertical plane, and at which the human pattern occurring in this

plane is dynamically superimposed on to the vertical plane, forming a moving image of the human pattern, namely, a 'boundarised' psychoid field of the human-specific collective unconscious. It is also the quasi-temporal moment at which an 'extended' psychoid field is formed, by virtue of the coordinative centre of the 'boundarised' psychoid field; and the coordinative centre of this 'extended' psychoid field coordinates the constellations of other 'boundarised' psychoid fields, generated in the same manner as the percipient's 'boundarised' psychoid field, in the vertical plane. Since, in the vertical plane, the causation of the self takes a cyclic form, in which a progression and a reversion are simultaneously coupled, the revertive causation of the human-specific energetic intensity of the causation of the self occurs simultaneously with a progressive causation in the vertical plane. This revertive causation actualises not only the percipient's 'boundarised' psychoid field, in the form of the percipient's body and his conscious field, but also the field-arrangements of other 'boundarised' psychoid fields within his 'extended' psychoid field, in the form of the materialised sensible world and its mirror-image appearing in his conscious field. This is the moment at which the two heterogeneous coordinative relationships, exercised through the single cyclic causation of the self, are converted to the percipient's ego-activity. Since the cyclic causation of the self is an incessantly-renewed process, the entire process occurs from moment to moment. When the initial progressive causation of the self participates in the same noumenal form of a unit of the

human pattern (forming a 'boundarised' psychoid field, on which the percipient is based) occurring in the vertical plane, the percipient maintains his self-identity and continuity of time-sequence; and the repetition of the two heterogeneous coordinate relationships (exercised in a single causation of the self), in which the percipient constantly becomes conscious of images, represents the process of differentiation of a class of the human pattern.

I have now discussed a model of the process of differentiation of the patterns, showing in what way the self multiplies its own basic internal structure through the repetition of its cyclically-arranged causation, and in what way such multiplied patterns are related to their phenomenal states. In doing so, I have employed the concept of two heterogeneous coordinate relationships occurring in different planes. My model may be far removed from Jung's original concepts, since Jung appeared to avoid any philosophical systematisation of what were, at root, mainly psychological concepts. However, the model would seem to be a valid development, based on my philosophical understanding of Jung's concepts (especially those of the 'archetypes' in relation to the generation of numbers), as set out in earlier chapters. The model has been constructed on the philosophical scheme of Proclus; indeed, it may well be said to be a simplified form of Proclus' notion of the generation of the spiritual subdivisions. In the next chapter, I intend to discuss Proclus' philosophical scheme directly, and I hope I may be able to conclude that it will

indeed serve to provide a more precise philosophical structure for the concepts of Jung.

Footnotes to Chapter Seven

1. In the unconscious (potential) substrate, there are no actual divisions or distinctions between those entities which are based on spatial or temporal relationships, therefore all qualities of the (compound) pattern participating in a quasi-spatially representable boundary of the unconscious field (or particular psychoid energetic intensity of the causation of the self) overlap, not only with each other, but also with the qualities constituting other boundaries of the unconscious fields. This potential state of the patterns cannot be 'Nothingness per se'; rather, it can be regarded as an intermediate state between Nothingness and actual reality, representing that state of Nothingness which is about to be converted to actual reality. Therefore a quasi-spatial boundary participating in the (compound) pattern, namely, the 'archetype per se', can be regarded as a reality of Nothingness. However, the reader must bear in mind that this state of Nothingness is not 'Nothingness per se', but rather potential reality.

2. A particular 'archetype per se', or particular energetic intensity of the causation of the self, denotes a class of the 'archetypes per se' or class of energetic intensities of the causation of the self. This is because, in the unconscious substrate (that is, in the potential world), the individuality of each entity is not a matter of an established (or actual) form, but rather a matter of the class common to the species.

3. S. Anthony, "Superstrings: a theory of everything", New Scientist, August 1985, pp 34-36;

A. Albrecht, R. Brandenberger, and N. Turck, "Cosmic strings and cosmic structure", New Scientist, April 1987, pp 40-44.

4. In other words, this is a matter of how the human-specific energetic intensity of the causation of the self possesses complex motion-patterns which relate to the archetypal orderedness of the human pattern. If the human-specific energetic intensity of the causation of the self possesses such archetypal orderedness, it must be subdivided into different energetic intensities, each representing a different type of motion.

5. In potential reality, in which there are no spatial or temporal relationships, the causal relationship among potential entities cannot be applied. Nevertheless, for the process of generation of these entities into actual

phenomena to occur, there must be a causal relationship between them. Therefore the modalities between these two entities constituting potential reality present something of a problem. These modalities somehow condition the causal relationship of effects.

6. T. Izutsu, Isuramu Tetsugaku no Genzo [the Original image of Islamic philosophy] (Tokyo: Iwanami Shoten, 1980), pp 14-15.

7. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi (Princeton: Bollingen Series XCI, Princeton University Press, 1969), p 185.

8. *ibid*, pp 185-186, 200-201.

9. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 197-202;

H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi, pp 202-203.

10. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi, pp 202-203, 227-229, 186.

11. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 197-202.

12. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi, pp 182-183, 190.

13. *ibid*, pp 182-183.

14. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 200-203.

15. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi, p 185.

16. *ibid*.

17. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 200-201.

18. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi, p 350, fn 4.

19. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 122-123.

20. *ibid*.

21. *ibid*, pp 123-124.

22. *ibid*, pp 126-127;

H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabi, p 195.

23. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 126-127.

24. *ibid*.

25. *ibid*, p 205.
26. *ibid*.
27. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabī, p 121.
28. *ibid.*, pp 186, 350 fn 4, 131, 202;
T. Izutsu, Isuramu Tetsugaku nu no Genzo, pp 121-131, 192.
29. T. Izutsu, Isuramu Tetsugaku no Genzo, p 203;
H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabī, p 195.
30. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 129-131;
H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabī, pp 195-196.
31. H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabī, pp 202-203, 228.
32. T. Izutsu, Isuramu Tetsugaku no Genzo, pp 48-52;
H. Corbin, Creative Imagination in the Sūfism of Ibn 'Arabī, pp 200-203.
33. H. Corbin, Creative Imagination on the Sūfism of Ibn 'Arabī, pp 200-203.
34. *ibid*, pp 360-361.
35. *ibid*, pp 225, 360-361.
36. *ibid*, pp 236, 217-219.
37. *ibid*, p 225.
38. *ibid*.
39. *ibid*.
40. *ibid*, p 236.
41. *ibid*, pp 190-195. This idea coincides with the idea of the 'Imagination', as propounded by Jung and the alchemists, which I discussed in Chapter Six.
42. *ibid*, p 195.
43. *ibid*, pp 190-195, 200-202.
44. *ibid*, p 201.
45. *ibid*.

46. *ibid*, pp 236, 186-187, 206-209.
47. *ibid*, p 203.
48. *ibid*, p 202. "All causality is in the divine Names, in the incessant renewal of their epiphanies from instant to instant. The recurrence of Creation consists in this recurrence of epiphanies. Thus the identity of a being does not stem from any empirical continuity of his person; it is wholly rooted in the epiphanic activity of his eternal hexeity."
49. *ibid*.
50. *ibid*, p 238.
51. *ibid*, p 216.
52. *ibid*, pp 216-217, 219-220.
53. *ibid*, pp 226-228.
54. *ibid*, p 217.
55. *ibid*, p 221.
56. *ibid*, p 222.
57. *ibid*, p 221.
58. *ibid*.
59. *ibid*, p 222.
60. *ibid*.
61. *ibid*, pp 223-224.
62. *ibid*, p 223.
63. *ibid*, p 222.
64. The energy-laden aspect of the 'archetypes per se' is synonymous with the different degrees of energetic intensity of the causation of the self.
65. The terms 'sameness' (stability) and 'otherness' (mobility) are borrowed from terms used by the pagan Neoplatonists (for example, Proclus), which are discussed by S. Gersh in From Iamblichus to Eriugena: An Investigation of the Prehistory and Evolution of the Pseudo-Dionysian Tradition (Leiden: E.J. Brill, 1978), pp 61-65.
66. S. Gersh, From Iamblichus to Eriugena, p 70.
67. The terms 'remaining' and 'procession' were used by many pagan Neoplatonists (for example, Proclus and

Damascius). In short, they are typical Neoplatonic expressions for interpreting the causal process in terms of the different modalities of motion.

68. S. Gersh, From Iamblichus to Eriugena, p 70.

69. *ibid*, p 70.

70. *ibid*, p 61.

71. *ibid*.

72. *ibid*, pp 70-72.

73. M.L. von Franz, Number and Time: Reflections Leading toward a Unification of Depth Psychology and Physics (Evanston: Northwestern University Press, 1974), p 117.

74. The coordinate heterogeneous phases of one and the same relationship are, in fact, compounded upon the principle of synchronicity, which is a manifestation of the antithetical (cyclic) causation of the self, namely, the simultaneous coupling of a manifestation (or, to use the Neoplatonists' terms, progression or procreation) and a reversion of the causation of the self.

75. The reversion of C reverts upon B and A is explained by the general theory of the cyclic path of an effect, as discussed by Proclus. According to this theory, every effect first returns to its immediate cause, then traces back to the chain of causality, eventually returning to the ultimate cause. I intend to discuss the general theory of the cyclic path of an effect in greater detail in the next chapter.

CHAPTER EIGHT

CHAPTER EIGHT

PROCLUS AND JUNG(i) The ontological principles of the philosophy of Proclus

In this section, I will discuss the general ontological principles which constitute metaphysical reality in the philosophical scheme of Proclus, referring mainly to Rosán's excellent expository work, The Philosophy of Proclus.

Rosán defines ontology as the study of "the general principles of the universe which hold true for all its parts". ¹ That is to say, the abstraction of each ontological principle is, so to speak, a building-stone for explaining reality in general terms. Therefore each abstracted ontological principle can extend over the principle for explaining reality. Rosán begins his exposition by examining the predication of ontological status to an 'individual thing', and he introduces the notion of 'being in-some-sense', in order to elucidate the concept of 'existence' on its own. ² He writes:

"Everything that is in-some-sense can either be considered by itself, or else it can be considered in relation to something else. Suppose it can be considered by itself;

then it has a 'ὕπαρξις' or existence of its own. If it can be conceived without referring to something else for its conception, it may be said to exist. Of course, it does not exist simply because we can conceive it, but the only reason we can conceive it is because it exists. Its existence and itself are one and the same; to say that it exists is another way of saying 'the thing in itself'. For instance, we may speak of the causes of mind, the power of mind, or the effects of mind, but when we speak of 'mind itself, in itself and by itself', we speak of its own existence." ³

Rosán then goes on to elucidate the concept of power. "Now suppose that something is in-some-sense and cannot be considered by itself, but only in relation to something else. Then it cannot be said to exist by itself, but it exists only because of that to which it is related." ⁴ Proclus, according to Rosán, attributed this relatedness to power: for existences are discrete one from another, but power is continuous. Rosán goes on to say that "there are degrees of power, since that which gives power has more of it than that which receives, just as one who bestows knowledge has more of it than the one who obtains it, since there is never full efficiency of transmission, some knowledge always remaining with the giver that the recipient cannot obtain. But if some things have more power than others, they will be more powerful, while the others will be weaker, and thus a hierarchy of power is established. There is no hierarchy of existence, for everything exists as much as anything else, but things possess different degrees of

power, and this is what distinguishes them one from another." ⁵

Rosán distinguishes three aspects of power. First, there is potential power, which "relates it to what is prior to it in the hierarchy of power", ⁶ and which is possessed by everything except the 'One' as the ultimate cause of the hierarchy of power. Then there is internal power, "which a thing possesses within itself", ⁷ and which is possessed by everything. Finally, there is external power, which "relates it to what comes after", and which is possessed by everything except matter (which is the end-result of the hierarchy of power). ⁸ Since power is the medium by which things are related, the principle of relationship is a "transference of power from one thing to another which may be expressed by a logical implication" as the hierarchy of power. ⁹ For Proclus, there is only one basic relationship that can hold between two existing things and their powers, and in terms of which all other relationships may be explained. This concept is, in fact, similar to 'formal causation' in the Aristotelian sense. ¹⁰

Relationship requires heterogeneity of cause and effect. Proclus inserts a third term between cause and effect, namely, the relationship itself, or the act of causation itself. ¹¹ Rosán explains these three terms as follows: "First there is the cause, then the relationship itself between the cause and the effect, and then the effect. From the point of view of the cause, the

relationship between itself and its effect represents its activity as a cause. For suppose there were no such relationship or activity, then there would be a cause, even possessing the power to be a cause, but no actual causation. Therefore this third term or inserted term is the activity of the cause, or the process of causation. On the other hand, from the point of view of the effect, the relationship between the cause and the effect is a sort of anticipation of its own existence. It pre-exists as it were in the relationship, or it is potentially in the relationship." ¹²

Rosán goes on to say: "In logical terms, the existence of the cause immediately implies its power, and the power of the cause immediately implies its activity, therefore the existence of the cause implies its activity, the implication taking place through its power. The cause transfers its power to its own activity and may even be said to give rise to its own activity by means of the power that it possesses. Thus the first steps in any relationship are: the cause, its power, and its activity." ¹³ However, since the actual effect does not as yet exist in the first step of a causal relationship, being-in-some-sense requires power along with existence. Therefore the effect, which is pre-existent in the activity of its cause as a potential power of the effect, is the second form of power in any relationship. Yet this potential power is not capable of making the effect exist. ¹⁴ Rosán explains this as follows: "The activity of the cause implies the effect by means both of external power (which implies the effect) which it possesses itself,

and by the potential power of the effect. The activity thus transfers its power to the effect which already possesses its own potential power to exist, so that the combined potential power of the effect plus the power of the activity of its cause may be said to give rise to the effect. The final steps, therefore, in any relationship are: the activity of the cause, its external power plus the potential power of the effect, and the effect." ¹⁵ Thus every relationship is composed of six members: the cause, its power, its activity, the power of the activity, the potential power of the effect, and the effect. ¹⁶

According to Rosán, Proclus introduces a further characteristic of relationship, that is, the 'similarity' between a cause and its effect. ¹⁷ Rosán explains this by quoting passages from Proclus, as follows: "every cause must produce that which is similar to itself before it can produce that which is dissimilar"; ¹⁸ "for there is no gap between any two things, and end-terms always have intermediaries which relate them to each other, because all causation requires intermediary terms". ¹⁹ This principle is maintained within any relationship between the six members: thus "the cause is similar to its activity, and the activity is similar to the effect which it always contains potentially within itself, in this way, the cause becomes similar to the effect". ²⁰ This principle of similarity leads to a further doctrine of Proclus, concerning the 'circular path' of an effect. According to this doctrine, "since the effect must always have the

potential power to exist, it always remains in the activity of its cause". ²¹ This state is referred to as the 'remaining' effect within a cause. In this state, the similarity of the effect to its cause predominates in the activity of the cause. But when an actual effect departs from its cause, dissimilarity of the effect from its cause predominates, this state being called 'procession'. Finally, "no sooner than the effect has departed from its cause, it immediately seeks to return, this return of the effect is known as 'reversion' and it completes the circular path". ²² This cyclic process is a characteristic of every single causal relationship. ²³

However, if the general principles which have been described for a single relationship could be applied to a series of relationships, that is, if those general principles involved more than one relationship, then such a series of relationships would, for Proclus, constitute a hierarchy of power. ²⁴ In other words, it would be "a series of causes and effects arranged in a hierarchy". ²⁵ In a series of causes and effects arranged in a hierarchy, the higher in the hierarchy would have more power than the lower, and every term involved in the hierarchy would be related to the other terms, in the same relationship of cause and effect. ²⁶ So naturally, in a hierarchy, the highest member of the series would have more internal power than the lower members of the series. ²⁷ In the same way, the higher members of the series would have more external power than the lower members of the series, in

the sense that the lower members are the effect of the higher members. ²⁸ However, the case of potential power is different from that of internal and external power.

Rosán then explains Proclus' notion of potential power, employing a series of three causes and effects. Thus the activity of the first cause connects the first and second causes. Similarly, the activity of the second cause connects the second and third: in other words, the second is potentially present as an effect in the activity of the first, and the third is potentially present as an effect in the activity of the second. ²⁹ Moreover, the third, as well as the second, will be potentially present as an effect in the activity of the first. This is so because the first cause is more active and exerts "more effects than its own effect due to its greater external power". ³⁰ From another point of view, the third term is potentially present as an effect in both the second and first causes, therefore the potential power of the third is exercised twice compared to the potential power of the second, which is potentially present only in the first. ³¹ Accordingly, Proclus considered that the third term would have more potential power than the second and first terms. From this point of view, we may consider Proclus' general principle as follows: "whatever is higher in the series will have less potential power than what is lower since whatever is higher will become actualized more quickly by the transference of external power than what is lower, which must therefore remain potential longer Thus the highest member of the

universal hierarchy of power does not need any potential power at all but is Pure Actuality; the lowest member has the most potential power and indeed is simply Pure Potentiality". ³²

Further, Proclus' notion of the 'circular path of an effect' will be involved in each cause-and-effect relationship between the six terms arranged in a hierarchy of power. This circular relationship, however, is very complex, in the sense that each effect will be perfected by its causes, although all effects which have departed from their single ultimate cause will eventually return to it. Each effect will first return to its own immediate cause, from which it has departed. ³³ The lowest and last effect in the hierarchy of power will be the first to return, "since every return starts from the direction of the effect; so that the highest effects which have departed first from their causes will be conversely the last to return". ³⁴

Proclus explained this series of hierarchically-arranged relationships of power in a different way, by means of the 'characteristic-system'. Rosán discusses this system in trying to tackle the problem of "what kind of relationship makes it possible for something to possess its own characteristics" ³⁵ - since something will not be predicated to be something else unless there is a relationship which distinguishes something else from the 'thing in itself'. ³⁶ For Proclus, such a predication is based on a regular relationship between a possessed

characteristic (as the cause) and its possessor (as the effect). The individuality of a particular thing, which is different from any other thing, is based upon the individual characteristics possessed by it, and this possession implies a relationship between the possessed characteristic ("by making its possessor what it is") and the possessor.³⁷ Since "each possessed characteristic has one and only one possessor",³⁸ the characteristic which is "possessed by anything is its own and distinguishes it from everything else".³⁹ Thus for Proclus, the fact that something can be predicated means that there is a relationship between the possessed characteristic (as the cause) and its possessor (as the effect); in other words, the possessed characteristic and its possessor are alternative terms, or principles, for describing the relationship between cause and effect.⁴⁰

The general ontological principles discussed so far in this chapter will apply to all possessed characteristics and their possessors, so long as they are all related to each other in terms of cause and effect. Rosán describes the ontological principles involved in a single relationship between the possessed characteristic and its possessor as follows: "The possessed characteristic or the cause is what it is 'by its own existence' ($\chi\alpha\theta' \ \acute{\upsilon}\pi\alpha\rho\epsilon\iota\lambda\upsilon$); that is, it is a characteristic of a certain kind by its very nature, whereas the possessor of this characteristic is what it is only 'by possession' ($\chi\alpha\rho\alpha \ \mu\epsilon\theta\epsilon\epsilon\iota\lambda\upsilon$)."⁴¹ Every possessed characteristic, as a cause, has its own power to give itself

to its possessor, and the activity which stands for this power to act has "its own power which makes the possessor whatever it is and which is therefore the power of the possession of the characteristic by the possessor actually to result in its possessing the characteristic". ⁴²

Moreover, the potential power to be a possessor is present in the activity of the possessed characteristic, since the possessor is always potential in its cause before it becomes actual. ⁴³ Therefore the complete relationship involved in a single characteristic-system will, according to Rosán, consist of the following six members: the possessed characteristic or cause; its power to be possessed; its activity or its possession; the power of its activity or the power of its possession to result in the possessor; the potential power of the possessor to be a possessor; and the possessor itself. ⁴⁴

Now one more important factor will be involved, in addition to the above six members, and that is the underlying receiver. This underlying receiver is "the power of the possessor to receive its characteristic", ⁴⁵ or the potential power to become a possessor. As opposed to the potential power of the possessor to be a possessor, the potential power now in question is the potential power "which enables the possessor to enter a relationship with its cause". ⁴⁶ In other words, this kind of potential power (the underlying receiver) explains "how the possessor can be a particular kind of thing at all", while the other kind of potential power explains "how the possessor can be a

particular kind of thing that it is". ⁴⁷ Seen in this light, the possessor itself is "only the potential power which is prior to the effect; while the final effect itself is simply the combination of the possessed characteristic or cause and the potential power to possess this characteristic of the underlying receiver". ⁴⁸

However, the above characteristic-system, with its seven terms or members, can be applied only to a single characteristic and its possessor. Therefore if an attempt is made to set up a series of relationships between possessed characteristics and their possessors, account must be taken of the degree to which each possessed characteristic differs from the others in perfection, or of "the difference in the amount of internal power that each possessed characteristic has". ⁴⁹ This is because in nature there are many possessed characteristics, all similar, forming a single class of possessed characteristics, yet showing subtle differences. Therefore "All the possessed characteristics in any class are considered to arrange a hierarchy of power". ⁵⁰ As opposed to the hierarchy of power which was applied to the vertical series of causes and effects, this hierarchy of power occurring within each class will form a horizontal series. ⁵¹ And, in this horizontal series within each class, "the members are arranged in a hierarchical order depending on the amount of power and therefore perfection that each one possesses." ⁵² Apart from the amount of power and perfection, all the members constituting a single

class are similar in that they share a certain identity; ⁵³ and this shared identity forms a single class of the possessed characteristics. The cause of the identity, or similarity, of all the possessed characteristics in any one class can be due neither to one of the characteristics, nor to the class itself, nor to the identity itself. ⁵⁴ Rather, the cause must precede the whole class, since each (one) class is formed on the basis of the identity of its members. ⁵⁵ This cause must, therefore, be beyond all the possessed characteristics within a given class, ⁵⁶ and it is called an 'unpossessed characteristic'. ⁵⁷ Since this 'unpossessed characteristic' is supposed to be the monadic cause of all the possessed characteristics in any one class, all the possessed characteristics in any one class - arranged in a hierarchy of power, which can be called the 'vertical series' of causes and effects and the 'horizontal series' occurring within each class - must be supplemented by, and linked with, the monadic cause of all the possessed characteristics within the class. ⁵⁸

Rosán explains this structure graphically as follows: "Previously, we had been imagining the vertical hierarchy of causes and effects as though it extended from top to bottom like a single chain with each link interwoven with the next link, now, however, we shall have to alter this into a fan-shaped arrangement, in which some causes in the hierarchy give rise not to a single effect but to many effects. The width of the fan at any point, of course, is provided by the width of the horizontal series of possessed characteristics

mentioned above. This gives rise to the general principle that every group ($\pi\lambda\eta\theta\omicron\varsigma$) or class comes from its appropriate single cause or $\mu\omicron\nu\alpha\varsigma$ - plurality, in general, is derived from unity". ⁵⁹ Since the unpossessed and the possessed characteristic are related to one another as cause and effect, the previously-mentioned single relationship between a possessed characteristic and its possessor can be applied to a single relationship between an unpossessed and a possessed characteristic. The following six terms are involved in the relationship between an unpossessed and a possessed characteristic: the unpossessed cause; its own power; its own activity, which potentially contains all the possessed characteristics; the power of its activity, which is to be possessed by each possessed characteristic; the potential power of all the possessed characteristics, which pre-exists within the activity of the unpossessed characteristic; and, finally, the possessed characteristic as the effect. ⁶⁰ As an end-result of these six factors, the monadic cause of the unpossessed characteristic produces, first, the horizontal series of a class of the possessed characteristics, the latter "gradually decreasing in their power and perfection", ⁶¹ and, secondly, a hierarchy of individual possessed characteristics within a single class. In this scheme, even among the members of a single class, the members of the higher class in a horizontal hierarchy are more independent in terms of their power and perfection than those of the lower class. ⁶²

One further, important factor is involved in Proclus' characteristic-system, and this is the doctrine of the relationship between a higher characteristic-system and a lower one. Since an unpossessed characteristic cannot be known in itself, by virtue of the fact that it transcends the whole class of possessed characteristics, an unpossessed characteristic is known only through its effects. Moreover, since the rank of each characteristic-system is ultimately based upon the rank of the possessor, in terms of its power and perfection, then one characteristic-system is related to another by cause and effect. Therefore even the lower unpossessed cause can be an effect of the higher unpossessed causes. Thus "every more universal characteristic-system is the cause of every less universal characteristic-system, so that all the members of the latter, whether possessors, possessed characteristics or the unpossessed cause, are possessors of the higher characteristic". ⁶³

The relationship between one characteristic-system and another is based on a unifying principle which interlocks each portion of the one with the corresponding portion of the other. ⁶⁴ According to Rosán, Proclus sets up the doctrine that "all things are in all things properly", in order to elucidate this unifying principle. ⁶⁵ Since all effects, in terms of their potential power, pre-exist in the activity of their cause, every effect is present in the activity of its cause; and since all characteristics are present to their effects, the cause is "present to its effect, possessed characteristics being directly present and

the unpossessed cause being present through the intermediary of their possessed characteristics". ⁶⁶ Finally, since "all the possessed characteristics in any one class are bound together by a single identity which is the result of their all being caused by the same unpossessed cause, then within each horizontal series or on each level of universality there will also be a community between all the various members of that level, and one member will be reflected in the other". ⁶⁷ By means of such reflection, seemingly dichotomous characteristics are reconciled, so that they not only interlock but also mutually interpenetrate. ⁶⁸ This unifying principle within every characteristic-system is the basis of Proclus' whole ontological system.

For example, in Proclus' scheme, by virtue of this principle, the atemporality of the spiritual world and the temporality of the sensible world are interlocked without losing their own characteristics. In the sensible world, "causation is a constant process which never stops, the chain of causality has had no beginning nor will it even have an end, but one thing gives rise to another in perpetual motion". ⁶⁹ In the spiritual realm, on the other hand, "causality means a kind of formal relationship" ⁷⁰ which generates the time-sequence of the temporal world. In this sense, the sensible world is - for Proclus, as it was for Plato - a moving image of the eternally-fixed pattern of the spiritual world. This eternally-fixed pattern is equivalent to Proclus' unifying principle, which makes

possible a mutual identity within heterogeneity - for example, between time and eternity. This unifying principle is nothing more than a triadic arrangement of the unpossessed characteristic, the possessed characteristic, and the possessor, this arrangement constituting the foundation of Proclus' whole characteristic-system. 71

I have now completed a survey of the general ontological principles, or building-stones, of Proclus' philosophical system - as outlined by Rosán in The Philosophy of Proclus. A careful study of this system sheds valuable light on any attempt to structuralise the concepts of Jung (which Jung himself left ambiguous in terms of structural interrelationships) into a complete philosophical system. In the last section of Chapter Seven, I presented a model in which the causation of the self multiplies its own internal unified pattern through two heterogeneous coordinate relationships in different planes. This model is, in fact, based on Proclus' philosophical scheme; through it, I have attempted to construct the structural relationships and modalities among the causation of the self, among classes of the compound patterns (for example, the human pattern), and among phenomenal events, by setting up notional distinctions among 1) the simplest pattern (which is a reproduction of the unified pattern of the self), 2) a class of the compound pattern (which constitutes a number of overlapping simplest patterns, the particular number creating a particular class), and 3) a unit of the compound pattern (in which a particular number

of overlapping simplest patterns are arranged in an individual manner, that is, as a phenomenal event).

The individual characteristic of a class of the compound pattern is known when it becomes a phenomenal event, whether in its perception by the percipient's consciousness, or in its actual materialisation. This means that the individuality of a class of the compound pattern is known only through the participation of the energy-laden aspect of the 'archetype per se', which bundles a particular number of the simplest patterns in the form of a set. Whichever set of the simplest patterns a single phenomenal event is made up of, so long as the overlapping simplest patterns participate in the causation of the self or in the energy-laden aspect of the 'archetype per se', they become a unit of the compound pattern, manifested as a single phenomenal event. Therefore the energy-laden, bundling aspect of the 'archetype per se' can be regarded as a formal factor, which creates a particular set of the simplest patterns and makes them into an individual unit of the compound pattern. However, the energy-laden, bundling aspect of the 'archetype per se' results from a class of the compound pattern participating in it. From this point of view, the bundling aspect of the 'archetype per se' and its participating class of the compound pattern are complementary. This is because the energy-laden aspect of the 'archetype per se', which bundles an appropriate number of the simplest patterns in accordance with its energetic intensity, results from the participation of a particular

class of the compound pattern (or set of the simplest patterns); and, conversely, the individual aspect of a class of the compound pattern results from the energy-laden, bundling aspect of the 'archetype per se'. Accordingly, a class of the compound pattern is the cause, which imposes a particular energetic intensity on the unconditioned, bundling aspect of the 'archetype per se'; and, in turn, the individual aspect of the compound pattern is the effect, since a class of the compound pattern gains its individual aspect through the formal, or bundling, aspect of the 'archetype per se', the latter compounding the simplest patterns in the form of an individual unit of the compound pattern. Therefore the relationship between a class of the compound pattern and the energy-laden, bundling aspect of the 'archetype per se' (which represents a particular energetic intensity of the causation of the self, in accordance with a class of the compound pattern participating in it) in a single causation of the self presents a major problem. It was in order to solve this problem that, in the last section of Chapter Seven, I constructed a model to show how, in a single causation of the self, a class of the compound pattern is related to the corresponding degree of psychoid energetic intensity of the causation of the self.

I will here briefly recapitulate on that model: As soon as the progressive causation of the self occurring in the vertical plane proceeds from itself, it traverses to a particular class of the compound pattern occurring in the

horizontal plane. This progressive causation of the self in the horizontal plane is then reconnected to the initial progression of the self in the vertical plane. There follows a particular psychoid energetic intensity of the progressive causation of the self (due to the participation of a particular class of the compound pattern in the unconditioned, progressive causation of the self) in the vertical plane. This is the quasi-temporal moment at which a particular class of the compound pattern (participating in the progressive causation of the self) in the horizontal plane is dynamically superimposed on to the vertical plane, and at which a particular degree of psychoid energetic intensity of the progressive causation of the self forms a specifically-arranged moving image of that class of the compound pattern. This represents the 'archetype per se', or a 'boundarised' psychoid field. Since, in the vertical plane, the causation of the self takes a cyclic form, in which a progression and a reversion occur simultaneously, the revertive causation of the self actualises the 'archetype per se' (or 'boundarised' psychoid field) in the form of a material event and its self-mirroring. This entire process occurs simultaneously within one single cyclic causation of the self.

As discussed above, a particular degree of psychoid energetic intensity of the progressive causation of the self occurring in the vertical plane results from the participation in it of a class of the compound pattern; and the 'archetype per se' occurring in the vertical plane

represents the state of a particular degree of psychoid energetic intensity of the causation of the self, which takes the form of a specifically-arranged moving image of a particular class of the compound pattern. Since, in the vertical plane, the causation of the self takes a cyclic form, in which a progression and a reversion occur simultaneously; and since the revertive causation of the self actualises the 'archetype per se' in a phenomenal form: then it follows that the 'archetype per se' (which represents the individually and dynamically superimposed form of a particular class of the compound pattern) and its phenomenal form (a dynamic unit of that particular class of the compound pattern) occur simultaneously in the vertical plane. Although each 'archetype per se' occurring in the vertical plane is not itself causally related to the others, nonetheless, its phenomenal form is causally so related. Since the two heterogeneous coordinate relationships are different phases of one and the same cyclically-arranged single causation of the self, the relationship between a series of phenomenal forms of the 'archetypes per se' (that is, dynamic units of the compound pattern) occurring in the vertical plane, and a series of the compound patterns arranged in different classes occurring in the horizontal plane, is mediated by the hierarchically-arranged psychoid energetic intensities of the causation of the self, these intensities resulting from the participation of the hierarchically-arranged classes of the compound pattern in the unconditioned progressive causation of the self.

Since the causation of the self exercises its causation in both vertical and horizontal planes, a series occurring in the vertical and horizontal planes can be understood in terms of a hierarchy of psychoid energetic intensities of the causation of the self. This view is synonymous with Proclus' view of a hierarchy of power occurring in the vertical and horizontal planes respectively. This is because, in Proclus' ontological system, power is, on the one hand, the medium of the relationship of all things, in terms of connecting a cause to an effect; while, on the other hand, it is the cyclic path of an effect, in terms of the transference of power from a cause to an effect, and in terms of the return of the power of the activity to its cause. Since reality consists of an innumerable series of relationships, the above-mentioned single relationship of a cause and an effect, mediated by power, must be extended to a series of relationships of cause and effect. In such a series, moreover, the position of a cause and an effect is always relative, and an effect in turn becomes a cause to another lower member, whereas a cause in turn becomes an effect to another higher member, and similar members (in terms of power and perfection) constitute a single class. Therefore a series of causes and effects is also arranged in a hierarchy of different classes. Thus for Proclus, the innumerable series of relationships of cause and effect are, on the one hand, a hierarchy of power arranged in a series of causes and effects in the vertical plane, and, on the other hand, a hierarchy of power arranged in different classes in the horizontal plane. If, in Proclus' scheme, a

series of causes and effects arranged in a hierarchy in the vertical plane is described using the notion of the 'pattern', then a hierarchy of power arranged in a series of causes and effects in this plane represents a hierarchically-arranged series of units of the compound patterns, namely, a series of phenomenal events occurring in the vertical plane. On the other hand, a hierarchy of power arranged in different classes in the horizontal plane represents a series of the compound patterns arranged in a hierarchy of different classes. Proclus referred to the latter series as "the classes of the possessed characteristics". In order to articulate Proclus' characteristic-system (which was discussed earlier in this section) in terms of the notion of the 'pattern', I will now outline that characteristic-system graphically.

In Proclus' characteristic-system, each possessed characteristic has only one possessor, and the possessed characteristics in any one class are arranged in two different kinds of hierarchy. These are, on the one hand, the vertical hierarchy of the triadically-arranged, unpossessed characteristic, the possessed characteristic, and the possessor; and, on the other, the horizontal hierarchy arranged in different classes of possessed characteristics. In this scheme, the class of possessed characteristics is an intermediary between the unpossessed cause and the individual possessed characteristics; similarly, the class of possessors is an intermediary

between the class of possessed characteristics and the individual possessors.

Moreover, since the unpossessed characteristic, which transcends the whole class of possessed characteristics, is known only through its possessor, the less universal unpossessed cause can be the possessor of the more universal cause. In addition to this relationship between the higher (or more universal) and lower (or less universal) members, two more important factors will be involved: first, the fundamental causative pattern always takes a triple form of the unpossessed cause (or cause), the possessed characteristic (or power), and the possessor (or effect); secondly, the higher members are more unified than the lower members, in terms of their degrees of power. This characteristic-system of Proclus can therefore be schematised as follows:

<div>degree of power</div> <div>causation</div>	<div>← more unified</div> <div>more divided →</div>
the unpossessed cause	A ₁ A ₂ A ₃ A ₄ A ₅ -----
the possessed characteristic	A ₂ A ₃ A ₄ A ₅ -----
the possessor	A ₃ A ₄ A ₅ -----

In this scheme, A₁ is the most unified unpossessed cause, A₂ is the first possessed characteristic of A₁,

and A_3 is the possessor of A_1 . Although they form a triadically-arranged hierarchy (eg, A_1 is higher than A_2 , and A_2 is higher than A_3 in terms of its degree of power), A_1 , A_2 , and A_3 mutually interpenetrate by the reversion (return) of the possessor A_3 upon A_2 and A_1 . A_1 is more unified than A_2 , and A_2 is more unified than A_3 . However, the characteristic-system starts from A_3 within A_1 , since each term mutually interpenetrates with all the other terms, and since A_1 and A_2 are beyond self-definition by themselves - only the participation of A_3 within A_1 and A_2 making A_1 and A_2 into definite characteristics. From this point of view, the higher members represent more unified forms of the lower members (eg, A_1 is a more unified form of A_2 , A_2 is a more unified form of A_3 , and A_3 is a more unified form of A_4). Thus A_2 represents the class of the possessed characteristics of A_3 , and, in turn, A_3 represents the class of the possessed characteristics of A_4 .

From the above system, the generation of heterogeneous coordinate relationships of respective 'vertical' and 'horizontal' planes, by way of a transference of power from the unpossessed cause to the possessor, can be understood as the self-multiplicative activity of the unified unpossessed cause, generating, on the one hand, the class of possessed characteristics horizontally, and, on the other, the stratification of power - the latter taking a triple form of causation, namely, the unpossessed characteristic (cause),

the possessed characteristic (power), and the possessor (effect) vertically.

However, a 'vertical' and a 'horizontal' series, produced by way of power, are not entirely separate, but are rather coordinate heterogeneous phases of one and the same relationship. Since causation invariably takes a triple form in the vertical plane, each cyclic path of power, namely, each moment of the return of the activity to its cause, in turn traverses the middle term (the possessed characteristic) to the class of the possessed characteristics of the third term (the possessor) in the horizontal plane. Through this continuous process, each triadically-arranged cyclic process of power is conjoined with the next cyclic process of power, gradually changing the degree of power in relation to a previous member in the vertical plane. In other words, this process represents the continuous conjunction from one possessed characteristic to the next, through the triadic causative pattern. Therefore it can be regarded as a self-multiplicative, or self-reduplicative, process of the primordial unified unpossessed cause, through the repetition of the triadically-arranged causation.

Accordingly, the notion of the 'pattern' can be applied to Proclus' characteristic-system. If a unit of the human pattern (representing a 'phenomenal' individual body) is regarded as a possessor, which occurs in the vertical plane, then a class of the possessed characteristics would be the

'noumenal' human pattern, which occurs in the horizontal plane. The unpossessed cause (representing the unpossessed relationship between the vertical and horizontal planes) would be the cyclically-arranged causation of the self. An individual possessed characteristic would be a 'boundarised' psychoid field of the human-specific collective unconscious, or the human 'archetype per se' (which represents an individual aspect of the human pattern in potential form), occurring in the vertical plane. The class of possessors would be individual units of the human pattern occurring in the vertical plane, namely, phenomenal individual bodies, each of which is causally related to all the others. ⁷²

In Chapter Seven, I discussed the fact that Jung's psychological concepts (for example, the 'archetypes per se', and the contents participating in them - that is, the 'patterns') can be philosophically systematised after the manner of Proclus' characteristic-system. The factors which make possible the construction of such a model are, as I mentioned earlier, three major similarities between the ideas of Proclus and Jung. First, the causative pattern of the ultimate cause is cyclic, for both Proclus and Jung, even though the causative pattern of the self in Jung's scheme is quaternary, while the causative pattern constituting the characteristic-system in Proclus' scheme is triadic. Secondly, as a result of this similarity, Jung's view of the generation of numbers is very similar to Proclus' characteristic-system, which represents the generation of a hierarchically-arranged series of

relationships. Thirdly, Jung's idea of the energetic relationship between a potential thing and an actual thing appears to be synonymous with Proclus' idea of power: that is to say, a cause generates an effect and simultaneously reverts the effect upon its original state, constituting the cyclic path of an effect. These three similarities arise because of the similarity in the cyclically-arranged causation of the ultimate principle.

I have now discussed the way in which Proclus' ontological system provides the basic structure for the model which I proposed in Chapter Seven. However, in applying such notions as the 'archetypes per se' and the 'patterns', which are realistic entities, to the ontological principles of Proclus, in order to construct a philosophical model, I am already extending Proclus' ontological principles to the realistic level. Therefore in order to draw more accurate analogies between the ideas of Jung and Proclus, and in order to devise a philosophical structure for Jung's notions after the manner of Proclus' philosophical scheme, it will be necessary to embark on a discussion of Proclus' cosmological scheme, which is built on the ontological principles of his characteristic-system. In the next section, therefore, I will discuss Proclus' cosmological scheme in greater detail, and attempt to establish from it a general philosophical structure for the concepts of Jung.

(ii) The metaphysical entities constituting the cosmological system of Proclus, and its structural parallels with a philosophical interpretation of the psychological concepts of Jung

Before outlining the cosmological system of Proclus, I must briefly examine Proclus' definition of cosmology, and how that term relates to his use of the term ontology. At the beginning of the previous section, I noted (quoting Rosán's definition) that ontology is the study of the general principles of the universe, which hold true for all its parts. ⁷³ Cosmology, on the other hand, refers to the study of every level of reality. ⁷⁴ Since Proclus extended his ontological abstraction to various levels of reality, the interrelations between these levels reflect his triadic ontological principles. In other words, each level of reality is a hierarchical arrangement of metaphysical entities, invariably arranged in triadic form. ⁷⁵ If the universe itself is regarded, in ontological terms, as the effect, or possessor, then we may postulate a triad of 'the unpossessed cause of the characteristic of unity', 'the possessed characteristic of unity', and 'the universe itself as the possessor'. Proclus, in fact, used the term theology, not cosmology, when referring to the study of the gods as the possessed characteristics of unity. ⁷⁶ Each god possesses the sum of those metaphysical entities which

constitute the entire universe, since each god is simultaneously the total unity of all the gods, such unity being the unpossessed cause of the characteristic of unity as the 'One'. ⁷⁷ Thus in Proclus' scheme, cosmology and theology are utterly indistinguishable. According to the Aristotelian doctrine of the division of sciences, "theology represents the study concerned with things which are 'separate and immobile' and physics that dealing with 'the separate but not immobile' ". ⁷⁸ For Proclus and later pagan Neoplatonists in general, however, metaphysical entities which are self-constituted (self-independent) are regarded as the objects of theology, while semi-independent (or dependent) entities are regarded as the objects of physics. ⁷⁹ However, theology and physics are complementary, since the objects of these sciences together constitute the study of every level of reality, namely, cosmology. Therefore, when referring to Proclus' system, I will use Rosán's expression cosmology, rather than theology, since my concern in this section is the study of all the metaphysical entities which embody ontological principles. Having outlined the nature of Proclus' philosophical scheme, I will now go on to discuss those metaphysical entities which constitute reality as a whole.

The ultimate reality, or highest unpossessed cause of the characteristic of unity, is described in Proclus' cosmological system as the 'One'. Rosán demonstrates the distinction between the 'One' and the other unpossessed causes as follows: "whereas all other unpossessed causes

are themselves uncaused only in so far as they are unpossessed, the 'One' will have absolutely no other cause of its own, and since it has no cause of its own, it will have no possessed characteristic of its own".⁸⁰ The 'One' transcends even its own existence and power, in terms of the subdivisions of existence and power within itself.⁸¹ This means that the reality of the 'One' is prior even to its own self-definition. Proclus referred to the aspect of existence of the 'One' as 'Definiteness-itself' (*αὐτοπερας*), and to the aspect of power of the 'One' as 'Infinity-itself' (*αὐτοαπειρία*). Definiteness-itself is the "Unpossessed Cause of unity and existence", and might alternatively be called "the Unpossessed Existence itself".⁸² Infinity-itself is the cause of the whole hierarchy of infinite power, and is therefore the ultimate cause of the lower individual powers of all things; therefore it represents the causative aspect of the 'One'.⁸³ Since the 'One' transcends even its own existence and power, the reality of the 'One' lies beyond even its own oneness. Therefore Definiteness-itself represents the first oneness, in terms of unrelated totality; while Infinity-itself, as the causative or self-defining aspect of the 'One', perfects the unrelated oneness of Definiteness-itself in the form of related oneness.⁸⁴ This means that Infinity-itself makes the 'One' 'the Unpossessed Cause of the characteristic of unity'. In Chapter One, I discussed the fact that the 'One' is an equivalent notion to Jung's 'pleroma', and that Definiteness-itself and Infinity-itself are equivalent to

Jung's antithetical 'Abraxas'. I therefore consider that further discussion of the structural similarities of these notions will not be necessary.

Since the 'One' is the Unpossessed Cause of unity, and since every cause gives rise to those effects which are similar to itself prior to those which are dissimilar, then the immediate effect to which the Unpossessed Cause of unity gives rise will be the class of possessed characteristics of unity. ⁸⁵ These possessed characteristics are the most similar to the 'One', but they are not the 'One' itself. ⁸⁶ Moreover, since every single causal principle gives rise to its corresponding plurality of effects, an effect must be a general principle analogous to its cause. ⁸⁷ If every unpossessed cause gives rise to the plurality of its possessed characteristics, then the Unpossessed Unity (as Definiteness-itself and Infinity-itself) must give rise to the possessed characteristics of unity. Proclus called these possessed characteristics of unity the *henads*, or gods. ⁸⁸ Each god is simultaneously a part (an individual) and the whole (the sum of all the gods). This is because the gods are prior to Being (or the Unpossessed Being), thereby transcending any specific characteristics. ⁸⁹ They cannot be known in themselves, but only through their effects by which they are possessed. Given these attributes of the gods, it follows that the gods are conceived as an infinite (unconditioned) multiplicity of empty sets of Nothingness. This is because, since the 'One' and Definiteness-itself constitute the state of unrelated

Nothingness, and since Definiteness-itself and Infinity-itself constitute the principle of 'relatedness' dissociated from the 'One': then the gods can be understood as infinite subdivisions of Nothingness, which represents the state of 'relatedness' participating in Nothingness in a static manner.

In the characteristic-system of Proclus, all levels of reality are interlocked by intermediate characteristics from combined contraries, the latter always appearing as triadic arrangements. In other words, all levels are interlocked and reflect the triadic pattern. However, the transition from the 'One' to the gods is interlocked by way of Definiteness-itself and Infinity-itself. This indicates that the ultimate higher spiritual entities - such as the 'One', Definiteness-itself, Infinity-itself, and the gods - are even more elevated than the triadic pattern of interlocking. However, below the level of the gods, a triadically-arranged interlocking of each level will be generated. When Definiteness-itself and Infinity-itself, which are the direct cause of the gods, are mixed, the Unpossessed characteristic of Mixture-itself is generated, and this is equivalent to the Unpossessed Being.⁹⁰ Each god embraces definiteness and infinity within itself, whereas the Unpossessed Being embraces definiteness, infinity, and mixture within itself.⁹¹ That is to say, the first triadic principle is manifested in two basic forms within Being: in the higher plane within Being, it is manifested as definiteness, infinity, and mixture, while in

the second plane it is manifested as remaining, procession, and reversion. ⁹² The former triad is static, the latter dynamic. ⁹³ More precisely, the triad of remaining, procession, and reversion is the moving-image, or dynamic reflection, of the static triad of definiteness, infinity, and mixture within Being. That is to say, "in each successive triadic division, the first term is a manifestation of definiteness (in the form of remaining), the second a manifestation of infinity (in the form of procession), and the third a manifestation of mixture (in the form of reversion)" ⁹⁴ within Being itself. For Proclus, the dynamic triad of the successive phases in a quasi-temporal process is very often equated with another triad of terms, namely, being, life, and intellect within Being. In this case, the dynamic triad would appear to prefigure or embrace the lower characteristic-systems, such as Life (Power) and Intellect (Mind), since Being is also placed at the top of the next triad of Being, Life, and Intellect. ⁹⁵ This factor indicates the special nature of Being. Being is simultaneously static and dynamic, since immobility and mobility coexist simultaneously in an atemporal, intelligible world. The dynamic reflection of the static triad is a quasi-temporal process which makes Being existential, whereas the aspect of the static triad itself is a level of the intelligible within Being: that is to say, Being is the turning-point from a level of the intelligible to the level of the first division, or the first characteristic-system, within the universe as a

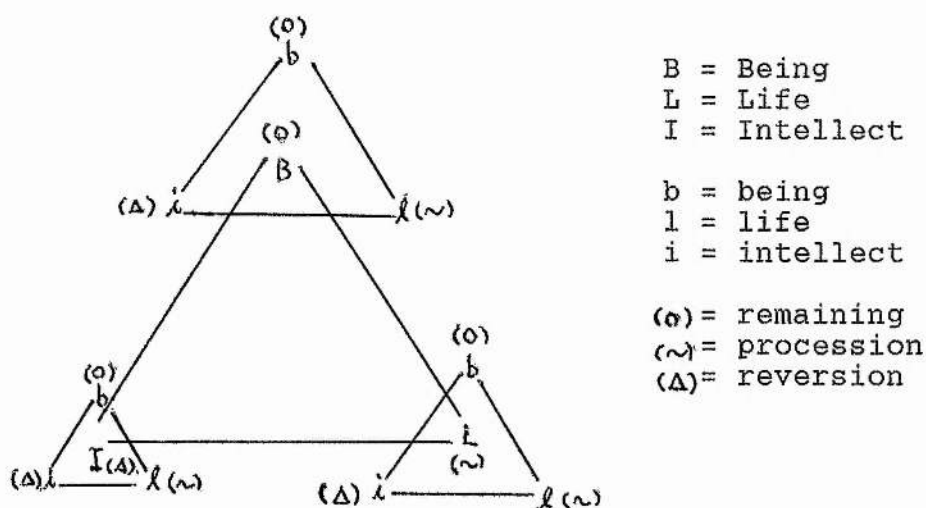
whole. ⁹⁶ The continuity of the Unpossessed triad of Being, Life, and Intellect is attributed to the inherent dynamic 'unity within triplicity' - with 'being' as its existence, 'life' as its power, and 'intellect' as its own activity within Being. The main division within the spiritual world is formed through this Unpossessed triad of Being, Life, and Intellect. The Unpossessed Being is partly the level of the intelligible and partly the first characteristic-system; the Unpossessed Life is the second characteristic system, which functions as the power of its cause (Being); and the Unpossessed Intellect is the third characteristic-system, which is the activity of Being. ⁹⁷

In The Elements of Theology, Proclus states:

"All things are in all things, but in each according to its proper nature: for in Being there is life and intelligence [intellect], in Life, being and intelligence; in Intelligence, being and life, but each of these exists upon one level intellectually, upon another virtually, and on the third existentially. For since each character may exist either in its cause or as substantial predicate or by participation, and since in the first term of any triad the other two are embraced as in their cause, while in the mean term the first is present by participation and the third in its cause, and finally the third contains its priors by participation, it follows that in Being there are pre-embraced Life and Intelligence, but because each term is characterized not by what it causes (since there is other than itself) nor by what it participates in (since this is extrinsic in origin) but by its substantial predicate, Life and Intelligence are present there after the mode of Being, as existential life and existential intelligence; and in Life are present Being by participation and Intelligence in its cause, but each of these vitally, Life being the substantial character of the term; and in Intelligence, both Life and Being by participation, and each of them intellectually, for the being of Intelligence is cognitive and its life is cognition." ⁹⁸

According to Gersh, this passage suggests three fundamental characteristics of the triad of Being, Life, and Intellect: first, the unity of three hypostases; secondly, the triadic structure of the configuration; and, finally, an enneadic structure, such that "each is analyzable into a structure which mirrors the whole".⁹⁹ Each member of the Unpossessed triad of Being, Life, and Intellect, according to Dodd's commentary on the above passage of Proclus, implies the others as causes, or as consequent manifestations, of the three aspects of a single reality; and the members of the triad represent three successive stages by means of the middle term, Life, through which unity (Being) becomes plural (Intellect).¹⁰⁰ This idea can be found not only in Proclus' scheme but also in many later pagan Neoplatonic schemes.

Gersh presents a schematic representation of how the later pagan Neoplatonists saw the fundamental structure of the spiritual world; it is based on a scheme found in the work of Damascius, and displays the following enneadic structure:¹⁰¹



Gersh comments on this structure as follows: "After One (the original monadic cause), reality consists of a triadic emanation of Being, Life, and Intellect, while each of these terms mirrors the whole emanation within itself. Thus Being manifests being, life, and intellect 'existentially', Life embraces the same three 'virtually', and Intellect reflects the triad 'intellectually'." ¹⁰² In other words, the monadic cause, the 'One', gives rise to nine terms. This is because "each of the subdivisions again mirrors the structure of the triad of which it is a member within itself". ¹⁰³ More precisely, the various terms are mutually interrelated, and "the internal subdivisions and the relations within the triad as a whole can be only partially distinguished". ¹⁰⁴ Therefore the revertive activity of each term originates from the revertive activity of Intellect. Thus the generation of internal subdivisions is the moment of reversion of the third term. The third term (Intellect) alone manifests the various processes in a fully realised form. ¹⁰⁵ According to Gersh, however, this enneadic structure of the spiritual world is implied, not only in Damascius but also in Proclus and many later pagan Neoplatonists, as a common principle in later pagan Neoplatonism.

From this enneadic structure of the spiritual world, the subordinate triad of being, life, and intellect within each hypostasis of Being, Life, and Intellect is somehow homologous with the triad of Being, Life, and Intellect itself, in terms of the manifestation of mutually

interpenetrating hypostases in accordance with the manner of each hypostasis. This is because, as Gersh says: "In the case of Being, the subordinate aspects of being, life, and intellect are all assimilated to the level of the intelligible, in the case of Life, they are assimilated to the vital, and in the case of Intellect they are assimilated to the intellectual." ¹⁰⁶ That is to say, the subordinate triad within Being is more unitary, the subordinate triad within Life is the dynamic motion of the unitary triad within Being, and the subordinate triad within Intellect is a dynamic reflection of the prior triads within Being and Life.

The subordinate triad within each hypostasis of Being, Life, and Intellect represents successive stages in the formation of subdivisions within the triad of definiteness, infinity, and mixture within Being. This is because the dynamic reflection of the triad of definiteness, infinity, and mixture is alternatively called remaining, procession, and reversion, and also because the dynamic triad of remaining, procession, and reversion is interchangeably called being, life, and intellect at the level prior to Intellect. Being, Life, and Intellect are therefore a dynamically and separately hypostatized form of the triad of definiteness, infinity, and mixture within Being. ¹⁰⁷

Gersh highlights a subtle emphasis either on triplicity or on unity in Proclus' discussion of the different kinds of triad. He writes: "When Proclus wishes to emphasize the

triplicity of a triadic group, he tends to employ the triad of limit [definiteness], infinity, and mixture in preference". ¹⁰⁸ In the same way, "the triad of Being, Life, and Intellect is one in which the triplicity is normally emphasized. Hence the coupling of these elements with remaining, procession, and reversion, a triad in which the unity is stressed, is particularly striking". ¹⁰⁹ Since the triad of being, life, and intellect is equivalent to the dynamic triad of remaining, procession, and reversion, then the triad of being, life, and intellect within each hypostasis of Being, Life, and Intellect seems to represent inherent unitary vestiges within the separately-hypostatized triad of Being, Life, and Intellect.

Since the subdivisions of the spiritual world, or the separately-hypostatized triad of Being, Life, and Intellect, result from the internal subdivisions of definiteness, infinity, and mixture within Being; or, in other words, since the successive subdivisions of the spiritual world are correlated with a dynamic manifestation of the cyclic causation of remaining (being), procession (life), and reversion (intellect): then each subdivision of the spiritual world (generated through the above cyclic causation) reflects the degree of participation of the two cosmic principles, definiteness (which causes all unity) and infinity (which causes all plurality), whose combination itself reflects the degree of mixture. Therefore the degree of each spiritual subdivision is based on the degree of mixture. ¹¹⁰

The Unpossessed Cause of unity and existence (Definiteness-itself) and the Unpossessed Cause of power (Infinity-itself) give rise to the class of possessed characteristics of unity (the gods), and each possessor of the unpossessed characteristics of unity is a mixture resulting from definiteness and infinity within each god. And since each god is simultaneously unity and multiplicity, the possessor of a god is simultaneously Mixture-itself (Being) and mixture. This is because the possessor of the whole class of possessed characteristics of unity (the sum of the possessors of the gods) is equivalent to Mixture-itself, or Being. Further, since the gods (as the possessed characteristics of unity) are generated by the co-existence of Definiteness-itself (as the Unpossessed Cause of unity and existence) and Infinity-itself (as the Unpossessed Cause of power), then the unity of the gods is caused by definiteness and the multiplicity of the gods by infinity, such definiteness and multiplicity being inherent vestiges of Definiteness-itself and Infinity-itself within each god. However, even among the members of a single class, each member of which is identical, there is a hierarchy of unity (definiteness) and power (infinity). Therefore each god has its own rank. Since all the possessed characteristics in any one class are arranged in a hierarchy of power, each order of the possessed characteristics of unity will be arranged in a hierarchy of power, and this hierarchy of power is applied to a series of causes and effects.

However, the relationship of cause and effect is applied not to the possessed characteristics but to their possessors. ¹¹¹

Since each god has only one possessor, and is known only by means of that possessor, the rank of each god is utterly dependent on its possessor. ¹¹² In this sense, a god which is possessed by a more universal being is superior to a god which is possessed by a less universal being. Therefore the relationship between one god and another is nothing other than the relationship of the possessors of those gods. ¹¹³ The hierarchy of unity and existence (definiteness) forms a horizontal series of classes of the gods, while the hierarchy of power (infinity) forms a vertical series of causes and effects: that is, a more unified cause gives birth to a less unified effect. In this way, the generation of the relation between cause and effect is completely dependent upon the degree of unity and existence (definiteness) and power (infinity) within each possessed characteristic, and these unpossessed characteristics of unity, existence, and power (definiteness and infinity) give birth to mixture, which is the possessor of the possessed characteristics. More precisely, the rank of the possessed characteristic of unity (the god) is the rank of mixture participating in it.

Since the unitive aspect of each god with the other gods is attributed to definiteness, and the independence of each god to infinity, it follows that the rank of each god

within a given class is dependent upon the degree of participation of its possessor, which is a mixture of definiteness and infinity. Since each god - which is simultaneously united with, and independent from, all the other gods - contains the whole universe, the two cosmic entities, definiteness and infinity, divide up the whole universe, so that all things are composed of them in varying degrees. Hence the grade, or level, of the universe is nothing other than the relative degree of participation of these two entities. Therefore the order of a god, which is based on its possessor (the latter being a mixture of definiteness and infinity) is correlated with the level or subdivision of the universe. ¹¹⁴

The divine orders comprise both higher and lower groups. ¹¹⁵ The higher orders are the series of gods which preside over the existence, power, and activity of the unpossessed cause, respectively, and they are correlated with the unpossessed characteristics of Being, Life, and Intellect; ¹¹⁶ The gods which preside over the existence of the unpossessed cause "have more definiteness to them than infinity", ¹¹⁷ and they are more unitary than others and closer to the 'One', thus constituting the fatherly series; ¹¹⁸ and the gods which preside over the power of the unpossessed cause "have more infinity to them than definiteness", ¹¹⁹ and constitute the productive series; ¹²⁰ whereas the gods which preside over the activity of the unpossessed cause "have an equal amount of definiteness and infinity to them", ¹²¹ and constitute the

perfecting series. ¹²² By contrast, the lower orders are the series of gods referred to as the guardian series, which preside over the internal power of the unpossessed cause, forming the enneadic structural subdivisions. ¹²³ The fatherly series among the lower orders (which form the subdivision of being within each hypostasis) are also called the creating series, or the sun series; ¹²⁴ and the productive series among the lower orders (which form the subdivision of life within each hypostasis) are called the life-giving series; ¹²⁵ while the perfecting series among the lower orders (which form the subdivision of intellect) are called the guiding series. ¹²⁶ There are, moreover, many different divine orders, correlated with subdivisions on the various levels of the spiritual world. Rosán enumerates these divine orders in the following passage:

"Since the Unpossessed Being is called the 'object of knowledge' (νοητόν) of the Mind [Intellect], the divine order which presides over the Unpossessed Being is called the known (νοητός) order; it may also be called the hidden (χρυφίος) order, since it is the highest order and therefore the most unified to the One. Since the Unpossessed Power [Life] is the intermediary between the knowing of the mind [Intellect] and the object of knowledge of Being, the divine order which presides over it is called the knowing-and-known (νοητός καὶ νοερός) order. Since the Unpossessed Mind [Intellect] knows Being as the goal of its return, its divine order is called the knowing (νοερός) order. Since the Unpossessed Soul leads all things in the material world by being the cause of their motion, and is also prior to the material world, its divine order is called both the leading (ἡγεμονικός) order and the above-the-world (ὑπερχοσμικός) order. The divine order that presides over the Unpossessed Nature is intermediate between the Soul and the material world and is therefore called the above-the-world-and-in-the-world (ὑπερχοσμικός καὶ ἐρχοσμικός) order. Finally, the divine order that presides over the celestial bodies is called the in-the-world (ἐρχοσμικός) order." ¹²⁷

The different divine orders enumerated above represent the general subdivisions of the spiritual world, each consisting of different gods, the difference being determined by the amount of participating mixture within it. A higher divine order is therefore a cause of a lower divine order, in the sense that the mixture in the higher divine order, which possesses more definiteness and infinity, generates the mixture in the lower divine order, which possesses less definiteness and infinity. However, in the higher divine orders (that is, those which preside over Being, Life, and Intellect), the principle that one divine order is the cause of another does not hold. This is because, at the level prior to Intellect, the subdivisions of the spiritual world, which are correlated with those divine orders, are not fully realised forms: that is to say, at the level prior to Intellect, the Unpossessed characteristics and their possessors overlap. For example, at the level of Being, the Unpossessed characteristic and its possessor are not distinguished one from another, which is the same as saying that the Unpossessed Being is equivalent to its possessor (that is, Mixture-itself). However, at the level of Intellect, the Unpossessed Intellect becomes separated from its possessor, Mixture-itself, and Mixture-itself is pluralised in the form of the Forms. As a result of the generation of the Forms (as the possessors of the Unpossessed Intellect), the class of the possessed characteristics of the intellect is generated.

The question is, then, in what way the Unpossessed Intellect articulates its overlapping possessor (Mixture-itself) in the form of the Forms. Since every unpossessed cause has its own existence, power, and mind (activity), it follows that the Unpossessed Being, Life, and Intellect also have their own existence, power, and activity. The first term of Being, that is, the existence of Being, has three members: "its unity (definiteness), the power of its unity (infinity), and resulting existence itself. Therefore it is the very first possessor of unity in the universe, and the very first example of the mixture that results from the combination of a unity (definiteness) and its power (infinity)". ¹²⁸ Just as Being (as Mixture-itself) is a result of the mixture of Definiteness-itself and Infinity-itself, so being (as the first term within Being) is a mixture of definiteness and infinity. The existence of Being, namely being, is also referred to simply as 'one', "because it is unitary compared to the other two aspects of Being, so that it is difficult to distinguish the existence of Being from its own unity (definiteness). ¹²⁹ Compared to the existence of Being, the existence of Life (being in Life) is called 'Number-itself', wherein the plurality of number exists in a unified manner. ¹³⁰ The existence of Life, or Number, has certain characteristics akin to infinity (plurality), ¹³¹ whereas the existence of Being has certain characteristics akin to definiteness (unity). Therefore the existence of Being signifies the Numberless state.

Rosán explains the transition from Being to Life, and from Life to Intellect, thus: "Each of the three aspects of the Unpossessed Power [Life] represents a stage in the transition from unity to plurality or otherness, for whereas the Unpossessed Being as a whole was still comparatively unitary, the Unpossessed Power [Life] as a whole represents the beginning of the actual variety found in the material world, since it is the power of Being to imply this variety." ¹³² Since Life is half unitary and half plural, it is a medium between Being (which is more unitary) and Intellect (which is plural), and a medium through which Intellect can revert upon Being. However, the plurality of Intellect cannot be taken as the actual divisions within itself, since Intellect contains, in potential form, everything which exists in the actual universe below the level of Intellect. The Intellect has no divisions within itself, "for since its activity is an eternal fact, it knows all things simultaneously. Its knowledge, of course, is simply its own activity, and the objects of its knowledge are not the things of the material world themselves, but their pre-existing potential forms that are contained within it." ¹³³ Therefore the fully-realised divisions of Intellect, as the class of the possessed characteristics of Intellect, come into being as an externalisation of the self-duplicated process of Intellect (or the internally self-multiplicative activity of Intellect), which generates the internal subdivisions within Intellect. This activity is attributed to the third term in the triadic formation involved in the enneadic structure. That is to say, the

varieties of reversion (or intellect) within the enneadic structure of Being, Life, and Intellect are equivalent to the internal subdivisions of Intellect. This is because the third term in the enneadic structure manifests every process in a fully-realised form. I intend to discuss this problem in greater detail at a later stage. But before doing so, I will examine the relationship between the Forms and each term (or element) in the enneadic structure of Being, Life, and Intellect.

According to Gersh, Proclus maintained that Form is a normal characteristic of each third term in any triadic emanation, and argued that "the first term was the most unified, the second that which gives birth to plurality and is the source of distinction, and the third that which is complete and manifests intelligible plurality and form within itself".¹³⁴ Although each third term, intellect, in any triadic emanation (or in the enneadic structure of Being, Life, and Intellect) is the direct cause of the Forms, the Forms are not entirely dissociated from being and life in the enneadic structure. Gersh proffers two major reasons why this is not so. He writes: "First, the multiplicity which is fully evolved in intellect begins to be separated in the two earlier terms and especially the second which is often described as having 'given-birth' to the multiplicity and so on. Thus there are incipient Forms in being and life if not fully developed ones. Secondly, the Forms themselves are not infrequently described as embodying elements of being and life internally, which

demonstrates that they have a relationship of participation with the higher terms. In this way, the Forms themselves become divisible into analogous triadic formations." ¹³⁵ However, each of the terms in the enneadic structure mirrors the structure of the whole triad, and the Forms are multiplied as the emanation proceeds further and further. ¹³⁶ If the Forms are an internal embodiment of the elements of being and life, intellect can be understood in terms of the external activity of those elements, and of life in the form of the fully realised Forms. ¹³⁷ It is through this external activity of intellect of the enneadic structure that the Unpossessed characteristics of Being, Life, and Intellect, and of their common possessor, Mixture-itself (Being), are distinguished one from another; the distinction of their characteristics is made possible by means of the nine divisions in the Forms of the enneadic structure, which occur as a result of the interpenetration of each term within each hypostasis.

Moreover, the multiplicity of the Forms within Intellect also seems to be dependent upon the higher order of the gods. Since the order of the gods is equivalent to the order of their possessors, the order of the gods comes into being at each moment of generation of the subdivisions of the spiritual world. Accordingly, at the level prior to the generation of a multiplicity of Forms, the gods are unified by means of their unified possessor, Mixture-itself (or Being). Mixture-itself (Being) is subdivided into definiteness, infinity, and mixture, which together

constitute the static form of being, life, and intellect. Since each god is made up of definiteness and infinity, its possessor is mixture, which represents a subdivision of Mixture-itself (or Being), as the unified possessor of all the gods. Likewise, the multiplicity of the gods at the level immediately below Definiteness-itself and Infinity-itself seems to be merely the static state of the simultaneous coupling of an infinite multiplicity and its unity, rather than any actual subdivisions. When Proclus refers to the multiplicity of the gods, which is located between two cosmic entities (Definiteness-itself and Infinity-itself) and Mixture-itself (as the unified possessor of all the gods), the problem arises of determining the number of gods in relation to the individuality of each god. And since this individuality is known only through its possessor, it is realised at each moment that a new subdivision of the spiritual world comes into being. A lower subdivision becomes a possessor of a higher subdivision, gradually differentiating the degree of multiplicity of the subdivisions of the spiritual world, until the gods are eventually individuated in the form of concrete objects (both material and mental objects). Therefore, at the level immediately following Definiteness-itself and Infinity-itself, an actual multiplicity of gods does not exist. Each degree of multiplicity of the gods is correlated with the number of subdivisions, and the number of gods is deduced from each stage of differentiation of the number of subdivisions, until, ultimately, a very large but finite number of gods will be deduced from material and

mental objects. Therefore when Proclus refers to a multiplicity of gods at the level immediately following Definiteness-itself and Infinity-itself, I assume that he is implying boundless possibilities of pre-existent gods, which come into being in correlation with sensible objects. The same is true for the Forms. Since the Intellect contains the pre-existing potential forms of everything in the sensible world, Intellect must be subdivisible, in a unified manner, in the form of potential qualities which can be found in the sensible world - since the Forms in Intellect have not been sufficiently differentiated (in terms of their individualities) in comparison with concrete objects. I will return to this problem later. Here I will only emphasise that the gods represent only the potential subdivisions of the spiritual world, and that the multiplicity of the gods is correlated with the number of subdivisions (or varieties of possessors) at each stage of evolution of the spiritual world.

The realisation of each subdivision in the spiritual world, attributable to the activity of the third term of each triadic emanation, is also involved with the generation of a particular mode of cognition, akin to consciousness. According to Gersh, the later pagan Neoplatonists often equated cognition not only with the third term of each triadic emanation, but also with each triad itself. ¹³⁸ Each triadic emanation in the spiritual world is invariably characterised as remaining, procession, and reversion, and the incipient static state of this triadic emanation is the

triad of definiteness, infinity, and mixture, while the first triadic emanation is the dynamic motion of the former static triad, namely, the triad of being, life, and intellect. The latter triad is homologous with the triad of Being, Life, and Intellect, since the triad of Being, Life, and Intellect comprises the separately-externalised forms of the triad of being, life, and intellect. These triads and any subsequent triadic emanations are characterised as remaining, procession, and reversion, or as existence, power, and activity. The later pagan Neoplatonists equated these three successive phases of a quasi-temporal causal process with "the division of cognition or intellection itself into three moments, described as 'conceivable' or 'intelligible', 'cognitive' or 'intellective', and also as 'cognition' or 'intellection'". 139

Proclus argues that "intellection is the mediator between intellect and the intelligible", showing that 'intellection' is "a mediate hypostasis which can be and is further triadically subdivided". 140 This is a good example for demonstrating the unificatory role of the intellect. In fact, the later pagan Neoplatonists stress the inseparability of the three moments. Sometimes the unity of the intelligible and of intellection are stressed, sometimes the unity of intellect and intellection, and sometimes the unity of all three terms. 141 According to Gersh, the best example of the last type of unity of all three terms is found in the following account, by Proclus, on the nature of intellect: "For if it knows itself, and

intellect and its object are the same thing, then intellection is identical with intellect and the intelligible". ¹⁴² Proclus goes even further, saying that "the intellection is a middle term between subject and object". ¹⁴³ This seems to indicate the simultaneous occurrence or identity not only of the intelligible and of intellection, but also of intellection (the original mode of mind) and its corresponding Form (the object). This abstraction leads to the quintessential problem in the philosophy of Proclus, namely, the relationship between the mind and its object.

In his Commentary on the Parmenides, Proclus argues two different views on whether the Forms can be equated with 'concepts'. Referring to the conceptualist view of knowledge associated with the Peripatetics, he argues that one school maintains that "concepts are of something in the sense that they belong to a percipient subject". ¹⁴⁴ On the other hand, Proclus' own school maintains that "the concept belongs to the subject and to the object, which are all unified with one another, intellect, intellection, and the intelligible". ¹⁴⁵ And Proclus further develops the idea that "any concept must be dependent upon an object prior to it". ¹⁴⁶ In other words, Proclus thinks that the Forms are prior to sense, in spite of the fact that certain of the Forms are the result of mental abstraction. More precisely, the Forms, which evolve into concepts through sense perception and mental abstraction, are originally unified modes of objects and sensations. Proclus' use of the notion

of 'concept' is, in fact, equivalent to Jung's use of the notion of 'symbols'. This idea of Proclus presupposes "a hierarchy of modes of perception which is dependent upon the relative degree of unification between the intelligible, the intellect, and intellection". ¹⁴⁷ The hierarchy of perception, which is correlated with the hierarchy of the degree of unification of the intelligible, of the intellect, and of intellection, also presupposes "the corresponding hierarchy of unification between intellection and causation". ¹⁴⁸ However, Gersh suggests that Proclus is referring to the interdependence of intellection and causation, rather than to the different degree of unification of two unrelated items, namely, intellection and causation. ¹⁴⁹

Gersh explains the mode of interdependence of intellection and causation as follows: "The causal nexus between one principle and the next involves two distinct phases: first, the actualisation of the higher perfection - and secondly, the procession of the lower term from the emanative overflow occasioned by the actualisation of its prior - this is derived from a perfection." ¹⁵⁰ That is to say, since Intellection is equivalent to reversion, representing the fulfilment of that process, "the actualisation of the higher will be completed through its intellection to see that the cognitive process of the higher is the basis of its causation in relation to the lower." ¹⁵¹ However, the object of intellection is 'the higher principle itself', or 'a principle prior even to it',

or indeed both, and will never be a posterior term. ¹⁵² On the other hand, the object of causation is always a posterior term: that is to say, there are heterogeneous and complementary cyclic processes which interlock through the stage of perfection. From the viewpoint of the process of causation, this stage of perfection is seen as the circular motion of power (which constitutes the hierarchy of the second term in any triadic emanation); on the other hand, from the viewpoint of the process of intellection, it is seen as the circular motion of activity (which constitutes the hierarchy of the third term in any triadic emanation) in the reverse direction. This simultaneous coupling, or interpenetration, of the duplicated circular processes in any triadic emanation generates the principle of the relationship between the mind and its object. Therefore the relationship between the percipient's mind and its object is, in terms of the perception of a particular image or idea, the final result of the principle involved in all triadic emanations.

In terms of intellect (reversion) within the hypostases of Being, Life, and Intellect, intellectual processes are linked and identified with the three higher modes of intellection - called "the universal intelligence" (*ὁλικά νοήσεις*); and, since Being is called the "object of knowledge" (*νοητόν*) of Intellect, the relationship between mind and object is primarily the relationship between the intellect of Intellect (which is also called the Creator) and the intellect of Being (which is called the

Paradigm) in the spiritual world. ¹⁵³ That is to say, for Proclus, the relationship between Intellect and Being constitutes a multiplicity within unity, through the medium of Life. This implies, on the one hand, the triplicity within unity which is constituted by the separately-hypostatized Being, Life, and Intellect, and, on the other, the mutual relationship between the Creator and the Paradigm. Within the Paradigm, unity and multiplicity coexist, and, in the same manner, unity and multiplicity are simultaneously present within the hypostasis of Intellect. On the level of the intelligible (which represents the element of remaining in any triadic emanation, although it here specifically represents the hypostasis of Being), unity or identity is associated with definiteness, while multiplicity (or otherness) is associated with infinity. Since remaining (or being) and procession (or life) are dynamic reflections or motions of definiteness and infinity, then, in terms of Proclus' dynamic interpretation of the logical relation (which is a hierarchical arrangement of cause and effect), tension is created by the simultaneous coupling of antitheses. That is to say, identity (unity) is exemplified as the hypostasis of Being, and difference as the hypostasis of Life, since identity is an attribute of Being and difference is an attribute of Life (in terms of the simultaneous coupling of identity and difference). On this spiritual level of Being and Life, there is no clear subdivision between the hypostasis of Being and the hypostasis of Life, since subdivisions within the spiritual world are a result of the hypostasis of Intellect. More

precisely, the hierarchical, logical relation of Being and Life may be attributed to Intellect, which embraces the simultaneous coupling of identity (Being) and difference (Life) within the spiritual world, and which mirrors them intellectually. The simultaneity of identity and difference, or of unity and plurality, is present within Intellect. ¹⁵⁴ In other words, the antithesis is reconciled within Intellect because a reconciliation of contradictories is only possible when Intellect transcends both space and time. ¹⁵⁵ The elements of space and time are, for Proclus, often tinged with the life within Intellect. This means that these elements are attributed to the aspect of life within Intellect, and that a non-spatial and atemporal aspect of Intellect is supposed to be an attribute of being within Intellect.

Since the intellective subject is a result of the third term, Intellect, the mutually interpenetrating triadic members are ranked in terms of the dynamic logical relations which constitute the processes of the spiritual world. According to Gersh, such a relationship represents the relationship between the lower and the higher, through 'participation'. ¹⁵⁶ More precisely, this is due to the interpenetration of the distinguished hypostases (Being and Life). This interpenetration is very significant, since dynamic logical relations cannot be found within a normal logic based on the relation of space and time. The dynamic logical relation seems to be a kind of antithetical motion-pattern, involving both the super-logical higher reality

(which is psycho-cosmologically based) and the lower logic of our thought-processes (which are psychologically based). There are two reasons why this motion-pattern is antithetical. The first is that there exists no distinction, in the spiritual world, between a cause and an effect: in the spiritual world, a cause and an effect are a simultaneous coupling; therefore if a dynamic process begins, it must be an antithetical process from a cause to its effect, and simultaneously a revertive process from an effect to its cause. The second reason is that there is a mutual interpenetration of the three hypostases of Being, Life, and Intellect, as well as three successive phases of a quasi-temporal causal process in relation to the three modes of cognition, namely, the intelligible, the intellective, and intellection. In this sense, our logical thought-processes may be considered as the lower reflection of the intellective activity of the higher spiritual reality, the latter embodying the aspect of Life within Intellect and gradually generating the elements of space and time. In other words, intellective activity signifies the coexistence of the elements of life (procession) and intellect (reversion) within Intellect, and this coexistence is nothing other than the simultaneous coupling of the antithetical processes within the spiritual world. The generation of the elements of space and time, which is attributed to the life within Intellect, is simultaneously coupled with its own reflection through the intellect within Intellect, moving toward the state of remaining (as the state of non-spatial and atemporal Being).

The dynamic terms of the antithesis implied by the hypostasis of Life - for example, mobility and difference (otherness) - are important for the purpose of reasoning the dynamic logical relations which constitute the processes of the spiritual world. As Proclus emphasised in his Commentary on the Parmenides, difference is essential for all thought-processes and "must be possessed as a characteristic by the intellective subject". ¹⁵⁷ This generative nature will be equivalent to the intellective subject, which is involved in generating dynamic logical relations within the world of spiritual processes. For Proclus, this intellective subject is 'power', which is the middle term of the ontological triadic principle of existence, power, and activity. The intellective subject in this case stands, first, for the relation generated by the interpenetration of Intellect and Being (by way of Life in the spiritual world); secondly, it is transferred to the relation between mind and object, in the sense that "our thinking will reflect the intellection of the higher hypostases". ¹⁵⁸ The logical relation, in terms of an intellection constituted by the processes of the spiritual world, indicates not only the motion of the element of intellect within Intellect, but also an application of logic, which rests on the relationship between the element of intellect within Intellect and the element of intellect within Being. ¹⁵⁹ Therefore the logical relationship between the intellect within Intellect, and between the intellect within Being, is formed by way of the hypostasis

of Life, which distinguishes Intellect from Being. To employ Proclus' ontological principle, Life is manifested as power, which forms a logical (causal) relationship between the intellect within Intellect (as mind) and the intellect within Being (as the object).

This higher dynamic logical relationship, which results from the spiritual motion of power, is a non-spatial and atemporal relationship, unless it be transferred to the lower logic by way of human cognition. However, a certain form of multiplicity is concomitant with this spiritual motion. The hypostasis of Intellect contains a plenitude of Forms within itself, and the spiritual motion is "linked with the differentiation of manifold internal subdivisions" ¹⁶⁰ of Intellect. This spiritual motion is not a motion "in which the individual parts are separate from each other either in spatial position or in temporal succession"; ¹⁶¹ rather, it will be involved with the incidence of multiplicity, in terms of a stratification of different levels of the spiritual hierarchy. Such stratification originates from an attribute of Life, and many different minds and different objects, behaving in different ways, are located within the various levels of spiritual reality. This is due to the coexistence of attributes of Being and Intellect within Life, in terms of the interpenetration of Being, Life, and Intellect. That is to say, Being is the 'object of knowledge' of Intellect; Life is the intermediary between the knowing of Intellect

and the being-known of Being; and Intellect knows Being as the object or goal of its reversion.

According to Gersh, Proclus demonstrates "a hierarchy of no less than six different types of *νόησις* [an intelligence], of which the first three, termed *ὀλικά νοήσεις* [the universal Intelligences], are elevated above human cognition, while the others belong to partial intellect, the rational soul, and imagination respectively". ¹⁶² Proclus did not discuss the logical link of these higher modes of intellection with the spiritual entities. However, Gersh favours A.J. Festugiere's assumption that "the phraseology of the passage implies that they are to be linked with the hypostases of Being, Life, and Intellect respectively". ¹⁶³ Gersh suggests that Proclus elucidated his concept of *ὀλικά νοήσεις* [a universal intelligence] in his descriptions of the relationship between the *δημιουργός* [the Creator, or Zeus] and the *παράδειγμα* [the Paradigm]. ¹⁶⁴ In fact, Proclus identifies the intellect of Being, or the activity of Being, with the Paradigm, ¹⁶⁵ the latter being a blueprint which the Creator copied when he created the world. ¹⁶⁶ Proclus first assumes that Zeus is identical with the activity (intellect) of Intellect. Since the function of the Creator is "to order the world by giving its characteristics but not to cause it in the first place", ¹⁶⁷ the Creator is located in Intellect and, moreover, in the activity (intellect) of Intellect; therefore Proclus identifies the Creator with Zeus. ¹⁶⁸

According to a mythical allusion, Zeus binds his father, Cronus, who rules over the existence of Intellect, and who is the son of Uranus - who himself rules over the power (life) of Life. This means, according to Rosán, that "Cronus is included by Zeus and is not physically outside of him, for the existence of a material entity can never be physically outside of its activity. It is in the existence of Intellect (Cronus), therefore, that the distinction between being 'in itself' and 'in something else' first occurs". ¹⁶⁹ Therefore the Paradigm cannot consist of the Forms (which are contents of the activity of Intellect) but, rather, must be identical with Zeus himself. However, the Paradigm must be prior to Zeus, and separated from Zeus through Uranus (the life of Life). ¹⁷⁰ Since the causes of the Forms are contained in the activity of Being, and since the effects of the Forms are found in the material world, the intellect (activity) of Being is the Paradigm of the whole universe by way of the Forms. ¹⁷¹ The potential Forms, in the form of a unified cause within the intellect of Being, will be actualised and pluralised within the intellect of Intellect (the Creator): that is to say, Being (or Mixture-itself), which represents the unified possessors of any possessed characteristics, will be converted into the Form within Intellect, and is pluralised within the intellect of Intellect (the activity of Intellect). Since the Forms are embodying elements of being and life internally, intellect seems to have two heterogeneous activities: one the internal activity which reverts upon life and being, the other the external activity which

externalises its own internal self-reduplicative activity towards a further degree of multiplication of its internal subdivisions. ¹⁷²

For Proclus, the spiritual world will, without the measuring elements of space and time, be divided first of all into two categories, that is, the unmoved and the moved. ¹⁷³ The second category is further subdivided into "three groups depending on whether they are unmoved or moved and in the case of the latter whether the motive force is internal or external in origin". ¹⁷⁴ The motion of unmoved groups contains two varieties: one is a motion which one principle exhibits in relation to the preceding one, ¹⁷⁵ the other is "a type of motion which it performs in relation to itself". ¹⁷⁶ In either case, this specific motion of the unmoved group is capable of reverting upon itself and is involved with a stratification of the different levels of the spiritual world. For Proclus, every spiritual entity which is "capable of reverting upon itself" is "self-constituted". ¹⁷⁷ In this case, the spiritual realm, from the level of Intellect upward, is unmoved and self-constituted. That is to say, the gods, Being, Life, and Intellect are both unmoved and self-constituted; intellects, Soul, and souls are both self-constituted and self-moving; Nature, natures, the World-Soul, and the heavenly bodies are self-moving; and, finally, matter (body) is 'moved' by external agents. The most important characteristic involved in the process of transition from the unmoved and self-constituted principles to the self-

moving and self-constituted principles comprises the internal and external activities attributed to Intellect. ¹⁷⁸

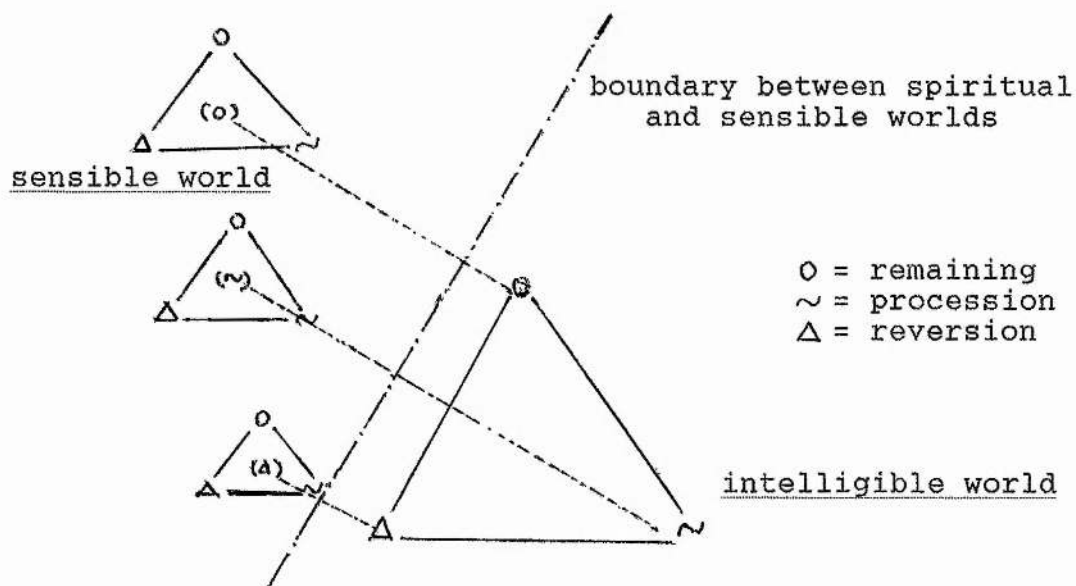
The reversion to self, which is a characteristic of the self-constituted spiritual entities, is referred to by Proclus as an internal activity of the hypostasis of Intellect. This internal activity represents the process of remaining, procession, and reversion as-a-whole, in terms of internal multiplication. For Proclus, external activity signifies "a further degree of multiplication which takes place after the process of (internal) self-reduplication is complete", ¹⁷⁹ that is, through the reversion to self, or internal activity. Yet the internal subdivision which is given by the external activity will proceed "beyond the ennead to an eikosaheptad and beyond that to infinity. ¹⁸⁰ The relationship between the internal and external activities involves the dichotomous scheme of the spiritual and sensible worlds, each of which reflects the other. More precisely, the relationship between the internal and external activities in the triadic emanation is the self-reduplicated, bipolar activity of the triadic emanation, which links the spiritual and sensible worlds in the same manner in which two facing mirrors reflect one another. ¹⁸¹ Proclus expounds the dual nature of time, which is immobile according to its internal activity, but in motion according to its external activity: that is to say, the internal activity of monadic time corresponds to the external,

measurable motion of the heavenly bodies, which generates a quasi-temporal sequence. ¹⁸²

Gersh also introduces Hermias' division of the activities of the human soul into two groups, internal and external. The internal activities represent a unification within the divine causes, while the external activities are manifestations of phenomena as effects in the sensible world. Yet each phenomenon and internal divine cause is linked with the others. ¹⁸³ Concerning the heterogeneous activities of the soul, Hermias argues that "one group is internal to the soul itself and perfects it, but the others are external and concerned with the outer man and outer nature". ¹⁸⁴ To understand this idea in the context of Proclus' system, the internal activities are activities of the soul which revert upon higher, self-constituted spiritual entities, of which the highest goal of reversion is the gods; while external activities are an externalisation of the possessor of each self-constituted entity, the Forms, as effects in the sensible world. ¹⁸⁵ That is to say, "internal and external activities are held to belong to one and the same principle which therefore manifests both a self-reduplicative activity confined to the spiritual realm, and an operation dependent upon it which is directed towards the world of sense". ¹⁸⁶ Proclus makes this doctrine explicit in attributing both activities to the hypostasis of Intellect, "one type indivisibly maintaining its union with the intelligibles while the other goes forth towards those things which participate in it". ¹⁸⁷ More

precisely, Proclus attributes the internal and external activities of the soul, and all other spiritual entities (both self-moving and self-constituted) from the Intellect downward, to Intellect. The self-moving and self-constituted spiritual entities (for example, intellects, Soul, and souls) are able to link higher and lower spiritual entities through their internal and external activities, which originate from the hypostasis of Intellect. Internal activity forms the actual internal subdivisions in the spiritual world through a reversion to higher spiritual entities, this reversion being correlated with the multiplication of the possessor of each spiritual entity (the spiritual subdivisions). External activity is the externalisation of the multiplied possessors; therefore the multiplication of the possessors, in the form of the Forms, is always correlated with the number of spiritual subdivisions (the spiritual entities).

Gersh schematises the process of external multiplication as follows:



In this process, "first, the process of external multiplication in which spiritual causes engender a series of effects passing across into the sensible world ought to be triadic according to the usual doctrine that activities involve remaining, procession, and reversion"; ¹⁸⁸ and secondly, "the external multiplication must be dependent in some way upon the internal process". ¹⁸⁹ The sensible world in this diagram represents the separate hypostatisations from a higher spiritual level to the next spiritual level. Thus each moment of externalisation of the internal subdivisions of a higher hypostasis generates a particular level of the sensible world, and, in turn, such a generated sensible world becomes a spiritual world to the next lower level. That is to say, each simultaneous coupling of the externalisation and internalisation is regarded as a decreasing process of the degree of unity of the spiritual entities. Therefore the sensible world, which represents the everyday human conscious level, comes into being at the level of the world-soul, which is internally subdivided into the heavenly bodies and which externalises them as material things. This is, to use a modern expression, the moment of awareness of the ego. From the above scheme, the sensible and spiritual worlds mutually interpenetrate at each level of the spiritual world, and the boundary between the spiritual and sensible worlds implies only each stage of separation between the so-called internal and external worlds within the spiritual world.

If the externalisation of the internally self-multiplicative activity of the hypostasis of Intellect, or the external manifestation of the internal subdivisions within the hypostasis of Intellect, be attributed to the self-reversion of the 'third term' (Intellect, and each element within Intellect in a triadic formation), the process of external multiplication is, first and foremost, a reflection of the self-revertive process of the third term in that triadic formation (which latter is involved in the enneadic structure of spiritual reality), since the third term alone "manifests the various processes in a fully realized form". ¹⁹⁰

Gersh discusses the varieties of reversion within the enneadic structure, which were demonstrated by Damascius. This scheme is a more or less common structure in all the later Neoplatonists, and I assume that an examination of Damascius' scheme will assist in a further understanding of the scheme of Proclus. Damascius explains the varieties of reversion as being based upon "a relationship of similarity between the reverting principle and the goal of reversion", ¹⁹¹ since all the terms within each triad are mutually interpenetrative. Moreover, the enneadic structure of the spiritual world is realised, in the various forms, through the reverting principle of the third term (either Intellect, or each element within the hypostasis of Intellect): that is to say, the reversion of the third term is either the reversion of the third term to itself (through each element within itself) or the reversion of each element

within Intellect to the corresponding element participating in each hypostasis (through similarity). ¹⁹² According to Gersh, Damascius discusses nine varieties of reversion of the third term in relation to the enneadic structure of the spiritual world.

Damascius begins by discussing those reversions of the third term which contain three degrees of proximity in relation to "the elements of being, life, and intellect, either within the third principle or within the first". ¹⁹³ He argues: "the existential reversion towards the first term renders the reverting principle of like nature with it, the vital reversion simply attaches the reverting term immediately to it according to life, and the intellectual reversion conducts the reverting principle back towards it from a distance and from a third rank". ¹⁹⁴ In this passage of Damascius, the following three types of reversion are enumerated: ¹⁹⁵

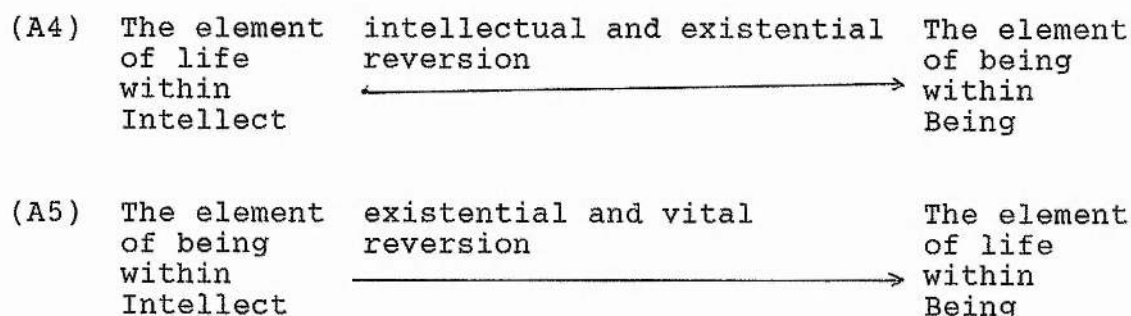
- | | | | |
|------|---|-----------------------------|---|
| (A1) | The element of
being within
Intellect | existential reversion
→ | Being |
| (A2) | The element of
life within
Intellect | vital reversion
→ | The element of
life within
Being |
| (A3) | Intellect | intellectual reversion
→ | The element of
intellect
within Being |

Secondly, Damascius elucidates the subdivisions within Intellect, employing phrases such as 'intellectual being'

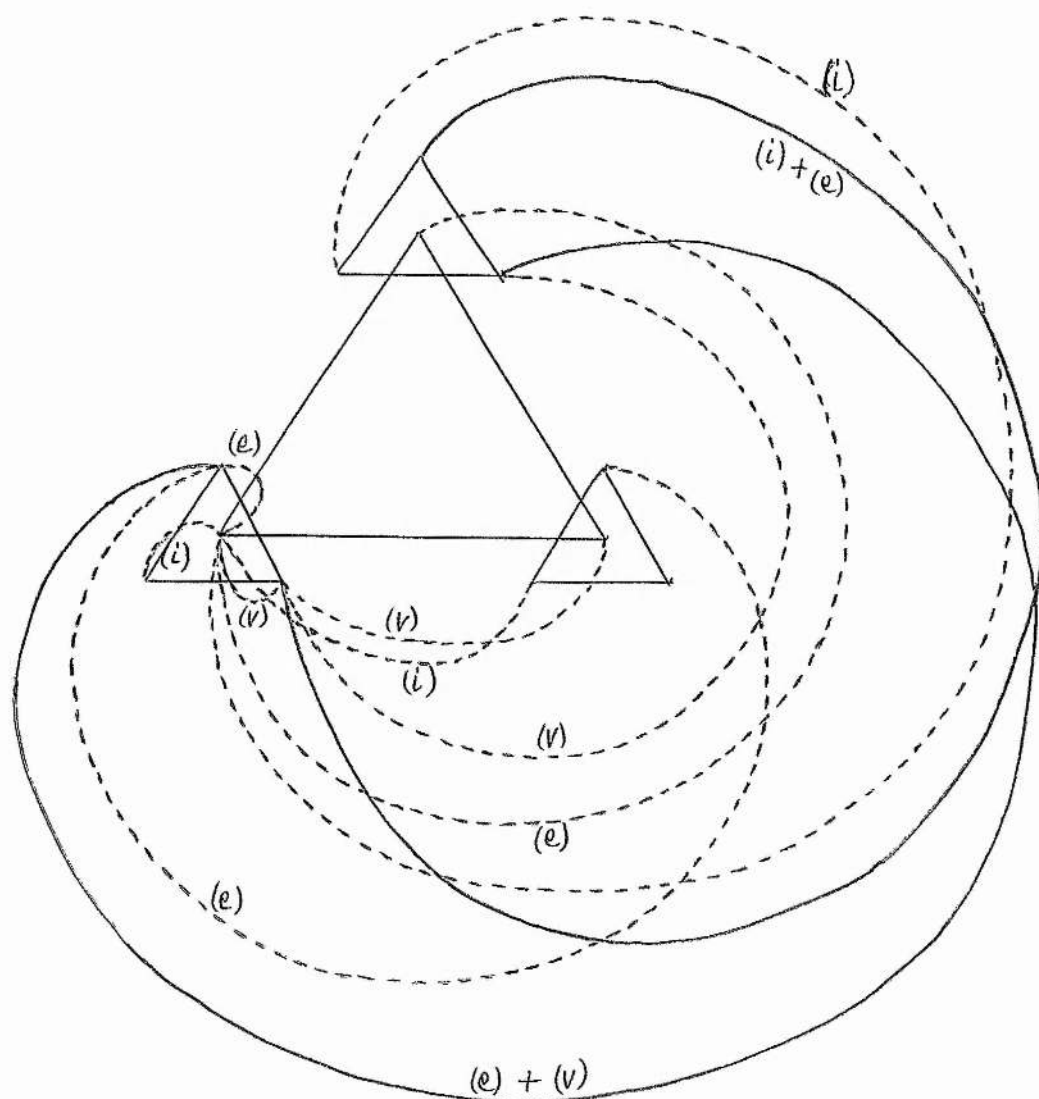
he elucidates as follows: "The life within Intellect could participate in the being within Being (= the monad of the series immediately above it) either through the life within Being (the monad of its own order) or through the being within Intellect (the partial member of the higher order analogous to it in position)". ²⁰⁴ That is to say, in the case of Proclus, "the reversion of intellectual life upon existential being would be possible by making further divisions within them (ie, by resolving intellectual life into the elements of being, life, and intellect, the first of which provides the necessary point of identity with existential being)", ²⁰⁵ in other words, dividing principles to infinity. Proclus, like Damascius, uses the term 'Intellect' in the sense of either the 'intelligibles and intellectals' or the 'Intellect proper' (the element of intellect within Intellect). Since the subdivisions of Being, Life, and Intellect are fully realised at the level of Intellect, then, although the elements of Intellect interpenetrate within Being and Life, the subdivisions of Being and Life belong to the intelligibles. Accordingly, the intelligibles represent the elements of being, life, and intellect within both Being and Life, while the intellectals represent the elements of being, life, and intellect within Intellect. Moreover, when the goal of reversion is the element of being within any subdivisions (Being, Life, and Intellect), it is called 'existential reversion'; when the goal of reversion is the element of life, it is called 'vital reversion'; and when the goal of reversion is the element of intellect, it is called

'intellectual reversion'. Thus in the above passage of Proclus, 'the reversion of intellectual life upon existential being' can be understood as meaning that the element of life within Intellect reverts upon the element of being within Being.

In the same manner, the intellectual being appears, in Proclus' view, to be able to revert upon the existential life. Therefore, in the case of Proclus' scheme, it is necessary to add the two following types of reversion to the scheme of Damascius:



In Proclus' scheme, the complex system of relationships which arises within the enneadic structure of the spiritual world, by means of the varieties of reversion of Intellect upon Life and Being, may be represented by the following diagram:



- | | |
|---------|--|
| (e) | existential reversion |
| (v) | vital reversion |
| (i) | intellectual reversion |
| (i)+(e) | intellectual and existential reversion |
| (e)+(v) | existential and vital reversion |

This diagram is essentially modelled on Damascius' complex system of relationships of each term within the enneadic structure, as drawn by Gersh. ²⁰⁶ However, two

types of reversion have been added in order to accommodate the scheme of Proclus: these are 1) a reversion of the element of life within Intellect upon the element of being within Being, and 2) a reversion of the element of being within Intellect upon the element of life within Being. The diagram, which tabulates the varieties of the reversion of Intellect upon Life and upon Being according to the points of identity within their respective emanations, represents the interpenetration of Being, Life, and Intellect in the enneadic structure.

The generation of the spiritual entities (or subdivisions) posterior to Intellect (for example, Soul and Nature), and their 'derivations' (for example, intellects, souls, and natures), both follow an analogous self-reduplicative process of creating internal subdivisions through three types of reversion (existential, vital, and intellectual), as shown previously in connection with the enneadic structure of the spiritual world.

Gersh introduces Proclus' idea (which is also an idea common to the later pagan Neoplatonists) showing how a higher spiritual entity (or subdivision) generates a lower spiritual entity and its 'derivations', such generation being involved simultaneously in two types of coordinate plurality. ²⁰⁷ For Proclus, "the whole Intellect produces partial intellect 'by remission' and the whole Intellect produces souls 'by procession' ". ²⁰⁸ In referring to this scheme, Gersh says that Proclus has subdivided procession

into two forms: one is 'procession proper', which is involved in the production of Soul from the hypostasis of Intellect; the other is 'derivation', which is analogous to procession proper, and which is involved with the production of partial intellects from the hypostasis of Intellect. ²⁰⁹

If the enneadic structure be applied to this scheme, the whole of Life represents not only the hypostasis of Life, but also the first (partial) element of life within the hypostasis of Intellect. This is because emanation begins notionally at Life. Gersh goes on to say: "In this case, notions of remission and procession could be understood as two different relationships between the same hypostases since, in the first place, Intellect could revert upon Life through the element of life within itself and thereby relate to Life as its procession, but secondly life could revert upon Life directly and be related to it by remission. In a sense, these are two aspects of the same relationship, the only difference being that in the former case the connection between hypostases as a whole is stressed, while in the latter the emphasis falls upon the actual point of identity, but in another sense they constitute distinct relationships, since the subordinate elements themselves are fully independent principles." ²¹⁰

Remission - whereby the element of life within Intellect reverts upon Life through the similarity between the reverting principle (life) and the goal of reversion (Life) - is equivalent to the reversion of Intellect (and of all self-constituted spiritual entities in general) upon

self, and is thereby also equivalent to the internal activity of the Intellect. On the other hand, procreation - whereby Intellect reverts upon Life through the element of life within Intellect - takes place after the reversion of the element of life within Intellect has reverted upon Life (being a result of the self-reduplicative internal activity of Intellect); therefore procreation is related to the external activity of Intellect.

In this scheme, the vital reversion of Intellect (the reversion of the element of life within Intellect upon Life, representing remission) creates the state of interpenetration of Being, Life, and Intellect; while procreation creates the state of separation (or independence) of each hypostasis. The separately-hypostatized triad of Being, Life, and Intellect are originally more unified in the form of a static triad of definiteness, infinity, and mixture (the triad being equivalent to Being). The attribute of this stage is manifested in the fact that, at the level of Intellect, remission (which unifies the triadic subdivisions) is prior to procreation (which divides the triadic subdivisions through motion). This also confirms that remission and procreation, which occur at the level of Intellect, are ultimately derived from definiteness (which causes all unity) and infinity (which causes all plurality). The 'procreation' which occurs subsequent to remission is conjoined with 'procreation' as the middle term of a subsequent triadic emanation of remaining, procreation, and reversion. In other words, procreation, which is produced

immediately after remission in each triadic emanation , and which is alternatively described as a cyclic process, is conjoined with procession as the middle term of a subsequent triadic emanation; therefore there is a continuity from one triadic emanation to another, since the procession of each triadic emanation is connected with the procession of the next, as in a chain. Moreover, since the members of each triad mutually interpenetrate, each triadic emanation is connected through its middle term, procession. Therefore the repetition of the triadic emanation (or the triadically-arranged eternal cyclic process) constitutes a continuity of linear sequences of procession equivalent to the generation of the spiritual subdivisions and also to the generation of quasi-temporal sequences. ²¹¹ I intend to discuss this process in greater detail at a later stage. However, now it is necessary to discuss the notion that the generation of continuity of the spiritual subdivisions is due to the enneadic structure of Being, Life, and Intellect.

In referring to the enneadic structure of Being, Life, and Intellect, Gersh writes: "The interpenetration of each of these hypostases with the other is achieved as a result of the fact that each one is subdivided into triads which mirror the structure of the whole group, and so Being possesses within itself elements of life and intellect 'after the manner of a cause', while Life possesses within itself an element of being 'by participation' and an element of intellect 'after the manner of a cause', and finally Intellect possesses within itself elements of being and life

'by participation'. Furthermore, the exact nature of these hypostases determines the character of their configurations." 212

Since the emanation commences at Life, the element of life within each hypostasis seems to be the goal of reversion of the third term. Also, according to Gersh, "the Neoplatonists often deviate from strict triadic multiplication ($3 \times 3 \times 3 = 27$, etc) in the interests of exegetical constancy. Thus the hypostasis of Being has only its second subdivision further divided". 213 This means that, through a self-reverting process of the third term, only the element of life within Being will be analogously subdivided into three members. The subdivision of life within Being will be a cause of the subdivisions produced in the enneadic structure of spiritual reality; while each element within Life will be subdivided into nine members, along with the self-reversion of the third term, which embraces the subdivisions of life within Being 'by participation'. Next, each element within Intellect will be subdivided into twenty-seven members, embracing the subdivisions of each element within Being and Life 'by participation'. Therefore Intellect possesses nine intellects internally, as well as the embodying elements of being and life 'by participation' (the latter being the nine Forms). Thus partial intellects, or the characteristics of intellect possessed by the Forms, are produced by remission. The reversion to the self, which is a common attribute of the self-constituted entities, is equivalent to the

internally self-reduplicative activity of the third term within each hypostasis and also to the enneadic structure of spiritual reality, which forms the stratification of the different levels within the non-spatial and atemporal world. Next, the external activity of the third term (procession), which occurs subsequent to remission, breaks the interpenetration of the three hypostases; and subdivisions, produced by remission within the second term (life, procession) of each hypostasis, will be conjoined. This further subdivided Life (or procession) will be involved in the eternally-engaged cyclic triad of remaining, procession, and reversion, and the subdivisions of the spiritual world will continue "beyond the ennead to an eikosaheptad and beyond that to infinity". ²¹⁴

The external activity of the third term, Intellect (which relates to the state of remission), and the internal activity of the third term (which relates to the state of procession), are coordinate heterogeneous aspects of one and the same relationship. These two types of coordinate plurality are often described by later pagan Neoplatonists as the reconciliation of two varieties of plurality, namely, the coordinates of the respective vertical and horizontal series of spiritual motion. According to Gersh, "Proclus understands spiritual motion as manifesting itself in 'cinematic' terms". ²¹⁵ In fact, Proclus was attempting to systematise the continuity and generation of the self-constituted spiritual entities, which are themselves unmoved and ungenerated. ²¹⁶ In other words, by means of his

'cinematic terms' of spiritual motion, Proclus was attempting to construct a triadically-arranged, interlocking system of all the spiritual subdivisions, "by dividing the motion into a number of stages in themselves static, each of which embodies a small degree of change in relation to the previous one"; ²¹⁷ and "this type of process governs the hypostatisations of Being, Life, and Intellect and all the other triadic formations". ²¹⁸ Regarding this cinematic hypostatisation of the triad, Gersh quotes Dodd's comment that "spiritual continuity means that the qualitative interval between any term of procession and its immediate consequent is the minimum difference compatible with distinctions". ²¹⁹ This is the reason why Proclus employed the mutually interpenetrating triadic principle, that is, 'triplicity within unity' and 'unity within triplicity'. This process of hypostatisation (or separate externalisation) of the mutually-interpenetrating triadic term is the result of activity (the third term within the triad), which is the illustration of power (life, or procession). The circular motion of remaining, procession, and reversion, in the form of a vertical process, can be understood in terms of the stratification of power. Since activity, which "comprises the totality of the cyclic process", ²²⁰ exercises a threefold activity upon itself (namely, remaining in itself, proceeding from itself, and reverting upon itself), such activity must stand for the reversion of the reverting principle upon its cause, or the relationship between the third term and its prior, and is equivalent to the generation of a spiritual subdivision.

This cyclic process generates the externalisation of the internally-reduplicated process which results from procession in the horizontal plane. Thus the horizontal process represents the internally self-reduplicative process, while the vertical process represents the externalisation of such a reduplicated procession produced through the horizontal process. The state of procession in the horizontal plane is always correlated with the state of remission in the vertical plane, moving toward the further multiplication of the spiritual world. 221

From the general principle of the spiritual process described above, the further generation of the spiritual entities (or subdivisions of the spiritual world) is repeated, in a manner analogous to the generation of partial intellects by remission (or through the external activity of the third term), and with the generation of Soul by procession (or through the internal activity of the third term). To repeat the generation of partial intellect and Soul, the internal activity of the third term, Intellect, generates Soul; while the external activity of Intellect (which takes place immediately after the internally self-revertive activity of Intellect, by means of the self-reduplicative activity of the triadic emanation) generates partial intellects. Next, in an analogous way, the internal activity of Soul generates Nature, while the external activity of Soul generates souls; the internal activity of Nature generates the World-Soul, while the external activity of Nature generates natures; and the internal activity of

the World-Soul generates the heavenly bodies, while the external activity of the World-Soul generates material things.

The above process involves the multiplication of the Forms. Since the Forms are the embodying element of the existence (or remaining) and power (or procession) of any triadic emanations internally; and since spiritual reality forms the enneadic structure of the interpenetration of each element (as the basic pattern of the emanations with respect to the relationship of similarity between the reverting principle and the goal of reversion); it follows that the path of internal and external activities of the third term is always correlated with the motion (or generation) of the Forms. The Forms are the embodiment of the cyclic motion of remaining, procession, and reversion, although within Being and Life they are not fully realised. In other words, the Forms are, internally, the effects of the triad of Being, Life, and Intellect; but externally, they are the causes of production of the lower spiritual entities, which follow immediately after the hypostasis of Intellect. ²²² This indicates the intermediary role of the Forms in generating the subdivisions of the spiritual world. For this reason, the Forms will be regarded as the possessors of the higher spiritual entities, in the sense that they are models of the characteristics of the lower spiritual entities by participation. The generation of one self-constituted entity from another, without loss of its own attribute, seems to be due to the specific attribute of the Forms as

simultaneous unity and multiplicity. In this process, the self-constituted entities are never multiplied; only their participating Forms are multiplied. Thus the Forms are the quasi-realised possessors of the spiritual entities, from the level of Intellect upward, because, at the level of Intellect, the Forms are fully realised. Although the Form seems to be the quasi-realised possessor (mixture) of the higher, self-constituted spiritual entity (such as the gods, Being, Life, or Intellect), it is in turn the unpossessed cause of "a lower characteristic-system with its own possessed characteristics and possessors." 223

Since Proclus defined time as the cause of the intellectual activity of all spiritual entities, the life of Intellect gradually unfolds the elements of space and time, which are necessary elements of cognition. 224 However, the emergence of space and time (in terms of the spatial and temporal relationship between mind and object) results from the motion of Soul, which plays an intermediary role between the sensible and spiritual worlds. Soul is the intermediary between temporality and atemporality, and "its atemporal aspect is its own existence, while its temporal aspect is its capacity to engage in discursive reasoning". 225 The atemporal aspect of Soul belongs to the self-constituted entities, while the temporal aspect of Soul belongs to the self-moving or self-moved entities. The atemporal aspect of Soul is "the first possessor of a possessed characteristic of Intellect" 226 and is also "the first effect of and the most analogous to the activity of the Unpossessed Mind [or

the activity of Intellect, which is called the Creator, or Zeus]". ²²⁷ Therefore the atemporal aspect of Soul represents the aspect of existence of the Unpossessed Soul, which is possessed by the lower spiritual entities. The spiritual entities become, from the level of the Soul downward, both the spiritual entities (or spiritual subdivisions) and the possessors of the higher spiritual entities. In this sense, the Forms are (in terms of paradigmatic hypostatisations) the unpossessed causes of the spiritual entities, from the level of Soul downward; conversely, the Forms stand for effects within the activities of the self-constituted spiritual entities. By virtue of the Forms, the possessed characteristics link the unpossessed causes and their possessors; in other words, each spiritual entity is an unpossessed cause of the next lower spiritual entity, yet it is also a possessor of the next higher entity, since the Forms represent potential effects within causes.

In Proclus' scheme, the coordinate plurality within the spiritual world demonstrates how all the spiritual entities are linked, in the sense that the unpossessed cause gives rise to the possessed characteristics - for example, "that of intellect dependent upon a monadic Intellect, and that of henads or gods in relation to the One itself". ²²⁸ According to Gersh, Proclus distinguishes both an 'unparticipated term', and a plurality of 'participated terms' dependent upon it within the spiritual hierarchy. Gersh goes on to say: "if one notionally arrests the

emanation process at a certain point, eg, being + life + intellect, then the last term will be unparticipated, but if one extends the process further, eg, + soul, then intellect will no longer be unparticipated but participated by something else". ²²⁹ In other words, each self-constituted spiritual principle is not different from all the others, but rather "the same one viewed as participated by the different number of successive terms". ²³⁰ The participated term stands for the degree of existence of each self-constituted spiritual entity, and represents the paradigmatic nature of each stage.

The higher spiritual entities (the self-constituted entities) are paradigmatic of the lower spiritual entities, and the aspect of existence of each self-constituted entity is a manifestation of the whole hypostasis (of each spiritual entity) in a unified manner. In his Platonic Theology, Proclus describes power, the second element in a triadic formation, as connoting mediate existence, and Gersh quotes Proclus' view as good evidence for the paradigmatic nature of existence within the triadic formation. Therefore the aspect of existence of each spiritual entity represents a mixture of the other aspects within itself. ²³¹ From this point of view, Being, or Mixture-itself (which results from Definiteness-itself and Infinity-itself) stands for the aspect of existence of Life and Intellect, and, simultaneously, for the first unpossessed characteristic of the gods, this characteristic being the most unified possessor of the gods. Thus Being, as well as the aspect of

existence of each hypostasis, can be regarded as the paradigmatic mode of the Forms in the most unified manner. In other words, at the level of Being, the unpossessed characteristic and its possessor overlap.

Gersh writes: "One term applies to the three elements combined in a triadic formation, and so expresses the aspect of triplicity, while another applies strictly to the first element in such a formation, and therefore expresses the aspect of unity, while finally a third term links these contrasting senses together and expresses either the aspect of triplicity or of unity". ²³²

If this general theory is applied to the triad of definiteness, infinity, and mixture, then mixture is the activity of the gods which expresses the dichotomy of their simultaneous unity and multiplicity. In this scheme, the multiplicity of the gods is dependent upon mixture, which is the gods' own activity: in other words, the existence of the gods becomes synonymous with mixture, at different levels of the spiritual world.

Such mixture is simultaneously the activity of each god and the existence of Being (or Mixture-itself as the most unified potential possessors of the gods), the multiplied parts of Mixture-itself therefore represent the aspect of existence of the spiritual subdivisions (the spiritual entities). However, at the level of Intellect, mixture is divided up into the elements of intellects externally and

the Forms internally, these subdivisions expressing the contrasting internal antitheses of the existence and power of the unified hypostasis of Being. That is why the Forms are regarded as the embodying elements of both the existence (being) and the power (life) of Intellect internally. Intellect is the hypostatisation of the aspect of mixture, as well as the aspect of the activity of Being. In the same way, mixture is a hypostatisation of the activity of the unified gods, embodying the aspects of existence (definiteness) and power (infinity) of the unified gods. Accordingly, both Being and Intellect are the most unified activity of the gods, the only difference being that Being is the activity of the gods internally, while Intellect is the activity of the gods externally. This is the reason why the unpossessed cause of the unified gods, and its possessor, are separated at the level of Intellect, this separation being the initial stage in the individuation of a god from the unified state.

I mentioned previously that Proclus' notion of the participated term within the spiritual hierarchy represents the degree of existence of each spiritual entity. However, since the degree of existence of each spiritual entity is viewed as an increasing number of successive terms, the participated term represents the degree of mixture within each spiritual stage, and each level of the spiritual subdivision (or spiritual entity) is viewed as a successive stage in the evolution of mixture, expressing the activity of the (unified) gods. Each god is simultaneously united

and multiplied immediately below two unpossessed causes, namely, Definiteness-itself and Infinity-itself. The coexistence of these two unpossessed causes makes the gods (as the possessed characteristics of unity) simultaneously unity and multiplicity. At this level, however, the multiplicity of the gods occurs in a unified manner. The gods are not separated from one another spatially, since they are primarily possessed by the most unified potential possessor, Mixture-itself (or Being), and the separation of each god is correlated with the evolution of the spiritual subdivisions, through which the aspect of existence of Being is gradually multiplied. The multiplication of the aspect of existence of Being is a matter of the gradual differentiation of the aspect of existence of Being, which represents the most unified mixture. At the level of the intellect of Intellect, the most unified mixture (which is equivalent to Mixture-itself, or Being) is multiplied in the form of the Forms, through the internal activity of Intellect. As a result, Intellect is internally multiplied in the form of intellects. This means that the differentiation of the most unified mixture, at the level of the existence (being) of Being, is correlated with the generation of the spiritual subdivisions. However, from the level of existence of Soul upward, the multiplicity of mixture occurs in a rather unified manner. The actual differentiation of mixture (or Mixture-itself) is realised at the level of existence of Soul, which is the point of conversion of the self-constituted spiritual entities to the self-moving spiritual entities, since the existence of Soul

is the first possessor of the spiritual world (or the initial stage in the actual separation of the aspect of existence and the aspect of activity in the spiritual world). The element of distinction or separation, namely time (or space) is generated from the subdivision immediately following the power of Soul, and represents the temporal aspect of Soul. ²³³ Although, as I have mentioned before, the element of time (or space) originates at the level of Life, there is no subdivision of those elements in which the individual parts are separated either in space or in time: that is to say, the element of time, at the level of Life, is monadic time without any succession.

This idea leads to the following structure of the generation of the divine orders: From the level of the existence of Soul upward, the self-constituted spiritual entities are not the actual possessors of the gods in the higher divine orders, but rather potential possessors, which represent the overlapping of the unpossessed causes with their possessors; accordingly, the gods in the higher orders are self-generated. And although a less unified god results from a more unified god (which has more definiteness), in terms of the formation of hierarchically-arranged spiritual subdivisions (for example, Being is prior to Life), nevertheless this hierarchy also results from the level of intellect of Intellect (which is immediately above the existence of Soul); and, from the level of intellect of Intellect upward, the hierarchically-arranged spiritual subdivisions are mutually interpenetrative. Therefore, from

the level of intellect of Intellect upward, the spiritual subdivisions, which are the potential possessors of the gods, are simultaneously hierarchically-arranged and overlapping; and, therefore, the gods of the higher orders are simultaneously unified and multiplied.

Immediately following Definiteness-itself and Infinity-itself, the simultaneous coupling of the multiplicity and unity of the gods occurs, by virtue of Definiteness-itself (which causes all unity) and Infinity-itself (which causes all multiplicity). However, the multiplicity of the gods is not actual but potential, since definiteness and infinity, which together constitute each god, exist in a unified manner. Thus the actual multiplicity and unity of the gods occur after the generation of time, that is, after the level of the power of the Soul. However, at the level of Intellect, the internal and external activities of Intellect generate a hierarchical relationship (or stratification) in the spiritual world. The simultaneous coupling of these activities is, to use Jung's term, based upon the synchronistic principle. Proclus expounds the dual nature of time as being immobile according to its internal activity, but in motion according to its external activity: that is to say, the internal activity of monadic time always corresponds to external activity, and generates a quasi-temporal emanative sequence which arranges the spiritual subdivisions in a hierarchical manner.

Proclus and the later pagan Neoplatonists in general hold that Intellect is the 'Form of Forms'. ²³⁴ This means that Intellect potentially contains the characteristic of the simultaneous coupling of the unity and multiplicity of the Forms, just as the coexistence of Definiteness-itself and Infinity-itself potentially contains the characteristic of the simultaneous coupling of the unity and multiplicity of the gods. The implication is that each multiplied Form contains the characteristic of Intellect - which is a collection of internal and external activities, multiplying and unifying its parts. This idea is paralleled by Jung's notion of Numbers, wherein each multiplied part is retrogressively connected with the primordial monad (equivalent to Zero, or the numberless state). In Proclus' scheme, the numberless monad is located at the level of Life, on which the internal activity of Intellect reverts.

Proclus and the later pagan Neoplatonists also see a close analogy between the Forms and Numbers. For them, number is a good instrument for analysing the different levels of reality, and they frequently associate specific numbers with the subdivisions of the spiritual world. For example, the tetrad, the decad, and the hebdomad were very often associated with particular stages in the subdivisions of the spiritual world. ²³⁵ Proclus explains the correlation between the Forms and Numbers within "a scale of increasing multiplicity" of 'the hierarchy of Forms', in the sense of the order of a series. ²³⁶ He argues: "All things are produced by means of numbers and Forms. Numbers

take their procession from the summit of the intellectuals while the Forms had their generation from the intelligible Forms. The Forms occur primarily in the third triad of the intelligibles whereas the numbers are primarily in the first triad of the intellectuals. As is the case with their effects, every number is a Form but not every Form is a number." 237

Since the 'third triad of the intelligibles' represents intellect within Being, and the 'first triad of the intellectuals' represents the triad of being, life, and intellect within Life, Gersh interprets Proclus' argument as follows: "Since Forms originate as a multiplicity within the Paradigm (or the intellect of the hypostasis of Being) whereas numbers are produced within the three subdivisions of the hypostasis of Life, and since lower principles participate in all those terms which precede them in the emanative order of reality although the reverse is not the case, then all numbers possess the characteristic of Forms by this participation while some Forms are numerical and others not." 238

The above passage suggests that Proclus' notion of the Forms is analogous to the notion of the basic units (or simplest patterns) which constitute the compound patterns. Each pattern represents the pre-existent unit of any characteristics which are to be found in the sensible world. The characteristic which constitutes each unit of the compound pattern is an attribute of basic geometry - for

example, a number unit. The same is true with regard to the Forms: for example, according to the view of the later pagan Neoplatonists, who hold that the integers 1-10 serve as a basic model for the sensible world, the number 11, being a compound of the number 10 and the number 1, cannot have its own Form. ²³⁹ Although Jung did not mention which integers serve as a model for the qualities common to the psychic and physical worlds, he seemed to believe that the integers 1-4 serve as a basic frame for the psycho-physical world, since he regarded the number four as "an apex and simultaneously the end of a preceding ascent". ²⁴⁰

I shall now go on to discuss the structural analogies between the metaphysical entities in Proclus' system and the psychological concepts in the scheme of Jung. Proclus' self-constituted spiritual entities - ranging from the 'One' to the Intellect - represent the subdivisions of the self, and may be compared to Jung's internal structure of the self. More precisely, Proclus' triadically-arranged Being, Life, and Intellect is analogous to Jung's quaternary pattern of the self, which was discussed in Chapter Five. In Jung's mathematical model of the generation of the internal structure of the self, each stage mirrors the whole quaternary internal structure of the self - just as, in Proclus' triadically-arranged Being, Life, and Intellect, each term in the enneadic structure mirrors the whole triad. Jung's internal structure of the self is characterised as the causative pattern of the self, which internally multiplies itself and individuates (or externalises) its

multiplied parts, continuously repeating the individuating of each multiplied part (the archetype), and simultaneously restoring its individuated part to the original state. In this scheme (namely, the quaternio series, which I discussed in Chapter Five), the manifestation and reversion of each multiplied archetype occur simultaneously at each stage, by means of the interpenetration of four successive stages (A, B, C, D), the reversion being attributed to the last term, D (in the sense that D returns to A). Therefore the quaternary internal pattern of the self exercises an activity which is paralleled by Proclus' notion of the internal and external activities attributed to Intellect. Jung's internal structure (or causative pattern) of the self is quaternary, while Proclus' causative pattern (which generates the subdivisions of the spiritual world) is triadic; however, both are understood as a variation in the cyclic causative pattern, and, therefore, the two are structurally analogous.

At the higher level in Proclus' scheme, the 'One' (as the ultimate Unpossessed Cause, which does not contain any relatedness), and antithetical relatedness dissociated from the 'One' (that is, Definiteness-itself and Infinity-itself), are beyond even the cyclic causative pattern described above. I have already mentioned, in Chapter One and at the beginning of this section, that the 'One' is analogous to Jung's notion of the 'pleroma', and Definiteness-itself and Infinity-itself to Jung's notion of 'Abraxas'. In Proclus' scheme, the possessed

characteristics of unity (or the gods) occur immediately below Definiteness-itself and Infinity-itself. The gods (as the possessed characteristics of unity) represent a static unity between the 'One' (as the Unpossessed Cause of the characteristic of unity), on the one hand, and Definiteness-itself (as the Unpossessed Cause of unity and its existence) plus Infinity-itself (as the Unpossessed Power which causes multiplicity) on the other, the latter pair representing that state of the 'One' which is possessed by the two unpossessed cosmic entities. At this stage, the gods are possessed by the unpossessed characteristics, rather than by their possessors, hence they are still almost equivalent to the unpossessed state of the 'One'. The gods represent an infinite multiplicity of overlapping, empty sets. This is because the dynamic motion which multiplies the aspect of existence of the 'One', namely, Definiteness-itself (which represents the state of Nothingness in a unified manner), starts from the next stage, that is, the stage of the triad of Being, Life, and Intellect. The gods at this level contain no definitions within Nothingness, therefore each empty set is lacking even its archetypal locus as a boundary of Nothingness. Therefore the gods at this level are not homologous with the 'archetypes per se', but with the static unity between the 'pleroma' and 'Abraxas' - which is equivalent to the primordial state of the 'pleroma', in which the dynamic self-defining activity of the 'pleroma' (namely, 'Abraxas') is inactive, even though 'Abraxas' participates in the 'pleroma' in a static manner.

Proclus discussed two different levels of the possessors. One is the Forms, which are the possessors of the gods from the level of the intellect of Intellect downwards. Using the notion of the 'patterns', which I have discussed throughout this dissertation, the Forms are synonymous with the simplest patterns. For Proclus, each Form is merely a reduplication of Intellect, that is, a reproduction of the triadic structure, in which Being, Life, and Intellect mutually interpenetrate. The same is true for the simplest pattern: each simplest pattern is merely a reproduction of the mutually-interpenetrating quaternary subdivisions of the self. Another level of the possessors is the souls, each of which contains a set of the Forms within it; accordingly, the souls are homologous with the compound patterns; and the gods, which are possessed by the souls, are homologous with the 'archetypes per se', which are possessed by the compound patterns (arranged in different classes); therefore, at the level of souls, the gods become homologous with the 'archetypes per se'. This is because, in Proclus' scheme, the Soul is the first self-moving spiritual entity and the first possessor of the spiritual world, and it is the cause of all motion of the lower spiritual entities. However, this first possessor is unified. Therefore the first multiplied possessors are souls, and it is through these gods that the actual possessed characteristics first come into being. 241

The (Unpossessed) Intellect, through its external activity, generates the class of the possessed characteristics of intellects. This is because, according to Proclus' general ontological principle, the unpossessed cause gives birth to the class of the possessed characteristics, every class or group being derived from its unitary cause, which transcends the whole class. ²⁴² Even though each individual intellect is a subdivision or aspect of Intellect, its characteristic is similar to Intellect. ²⁴³ This is because, according to Proclus' ontological principle concerning the relationship between a cause and its effect, an effect is similar to its cause, but not identical with it. ²⁴⁴ That is to say, "all the characteristics that apply to the Unpossessed Mind [Intellect] and its activity apply to the individual minds [intellects], but in a more divided manner". ²⁴⁵ Thus each individual intellect possesses intellectual activity, that is to say, a relationship exists between the intellect of Intellect (Zeus) and the intellect of Being (the Paradigm). ²⁴⁶ The problem is, then, to determine whether or not each individual intellect differs from all the other intellects. The possessed characteristics of intellect "refer to a group of particular Ideas [Forms], or also to the individual Ideas [Forms] themselves". ²⁴⁷ This signifies that individual intellects can be understood as a hierarchically-arranged series of classes of the Forms. ²⁴⁸ Accordingly, a series of intellects is homologous with a series of the compound patterns, arranged in different classes, and occurring in the horizontal plane, according to

the model which I constructed in Chapter Seven: that is to say, a series of intellects is homologous with the compound patterns arranged in different classes, rather than with units of the compound patterns arranged in a hierarchy of causes and effects. An appropriate number of Forms, contained within an individual intellect, depends upon the genus and species. ²⁴⁹ However, there exist many individual varieties of effects within the same species, even though each species is founded upon the same Form (which comprises a particular number of the most basic Forms and their species-specific constitutions). These individual varieties of effects result from the fact that each soul possesses an individual intellect; for, since individual intellects are the self-constituted spiritual entities, and since motion is generated at the level of the Soul, individual intellects are separated from one other in a unified and static manner. Therefore an individual aspect of the compound pattern, that is, a dynamic 'boundarised' psychoid field, is homologous with a soul which possesses an intellect; whereas a class of the compound pattern (which is the static and collective aspect of a 'boundarised' psychoid field) is homologous with the intellect. Therefore, at the level of intellects, each god becomes homologous with the collective aspect of a 'boundarised' psychoid field, or of the 'archetypes per se' (namely, a class of the compound pattern); whereas, at the level of souls, the gods become homologous with the individual aspect of a 'boundarised' psychoid field, or of the 'archetypes per se'.

The souls, which are generated by the external activity of the Soul, are partial aspects of 'Motion itself' (or the World-Soul), multiplied into different motions, ²⁵⁰ since the souls are no longer the self-constituted spiritual entities but the self-moving spiritual entities; therefore the actual multiplication begins at this level. Each soul (which is the externally-multiplied form of the Soul) is then linked with each intellect (which is the externally-multiplied form of Intellect). Hence the possession of an intellect by each soul signifies that each soul contains within it the intellectual activity of the intellect and an appropriate number of the most basic Forms. Since each soul represents specific motion, the Forms within each soul are specifically arranged, and generate an individual aspect of the intellect - by means of the intellectual activity of the intellect and a specific motion in accordance with each soul. ²⁵¹ Since the Forms in each soul are arranged in an individual manner, in accordance with the specific motion of each soul, all individual souls constitute their own arrangements of the Forms, in accordance with the different motion of each soul - in spite of the fact that intellectual activity (the relationship between Zeus and the Paradigm) is universal. Each soul therefore represents the cause of all effects (for example, the images of material things, psychic happenings, and material things themselves), and this cause articulates and composes the Forms in an individual and specific manner, even though this articulation and composition is primarily determined in a species-specific

manner, by virtue of the intellect possessed by a soul (this intellect representing a class of the compound pattern).

The specific articulation and composition of the Forms by each soul results in the material forms, first by the intermediary of Nature, and secondly by the intermediary of the World-Soul. This is because the Soul is "completely above-the-world", whereas Nature is "partly-above-partly-within-the-world". ²⁵² The internal activity of Soul generates Nature, and the external activity of Nature generates natures; and each soul is linked with each nature - an indispensable condition for the conjunction between the Forms and matter. Each nature then assumes a specific arrangement, in accordance with the arrangement of the Forms by each soul. The World-Soul is the cause of the motion or power which is immanent in the entire material world and which actualises the arrangements or characteristics of Forms that were previous potential spiritual entities. ²⁵³ The internal activity of the World-Soul generates the heavenly bodies, which are arranged in accordance with the arrangements of Forms originating from each soul; and the external activity of the World-Soul generates material things, whose images and configurations are based on the arrangements of Forms created by each soul.

As shown above, there is an interlocking of each spiritual entity to the next lower one, through the internalisation and externalisation of each such entity; and a specific order, or arrangement, generated at the

previous spiritual levels is eventually superimposed on to the orders of matter. This is, however, not simply a one-way downward process but also a revertive upward process, since each effect first reverts upon its immediate cause, gradually tracing back to the chain of causality, until it eventually returns to its ultimate cause, namely, the gods. ²⁵⁴ The generation and differentiation of the orders of the gods come into being only through the repetition of the triadically-arranged cyclic causation, in which the downward and upward processes occur simultaneously.

The human soul (which possesses the human intellect) determines the arrangements of the Forms within this intellect in a specifically human and individual way. The human intellect copies the activity of Intellect, that is, the relationship between the intellect of Intellect (Zeus) and the intellect of Being (the Paradigm). ²⁵⁵ Therefore this copying, or imitation, is a matter of the human intellect relating to the Forms contained within it, and of the Forms originally pre-existing in the Paradigm (the intellect of Being). ²⁵⁶ This is because the relationship between the intellect of Intellect (Zeus) and the intellect of Being (the Paradigm) is the primordial form of the relationship between an individual's mind (or ego-activity) and its object; and the actual material world, and its image perceived by an individual's mind, are nothing other than the final result of this relationship, by way of the various stages which also copy the activity of Intellect. That is to say, through a human soul, the Forms in Intellect

eventually become, on the one hand, the order of the material world (by way of human 'nature', which is the cause of the motion of material things), and, on the other, the order of the heavenly bodies (which copy the order of the Forms into the order of matter). This is because the order of the heavenly bodies results from the World-Soul, which copies the Forms within Intellect into the actual characteristics of matter, this copying activity originating from the Intellect. ²⁵⁷ The perceived image of the material world is the end-result of the manifestation of the human intellect, by way of the human soul, human nature, and the order of the heavenly bodies which imitate the higher orders in a human manner. ²⁵⁸

In this scheme, the intellectual activity of the human intellect, and the human-specific Forms within it, primarily determine the human-specific order of the object of knowledge (the Forms), which is a unified blueprint of both the material world and its image. That is to say, the human intellect determines the human-specific order of the world in a unified and potential manner, therefore all individual objects mutually overlap within this potential human-specific world. When the human intellect is possessed by a soul, it becomes a human soul, and the (unified and collective) human-specific order of the world is converted to a more individual human-specific order of the world, even though it is still potential at this stage. This is the quasi-temporal moment at which a god gains its quasi-individuality in potential form; or, to use my own

interpretation of Jung's scheme as discussed throughout this dissertation, it is the quasi-temporal moment at which the static human pattern is converted to a dynamic, 'boundarised' psychoid field of the human-specific collective unconscious, and at which, by virtue of the potentially-realised coordinative centre of this field, the 'boundarised' psychoid field forms an 'extended' psychoid field, containing innumerable overlapping 'boundarised' psychoid fields (on which material objects are based). In Chapter Six, I outlined Jung's notion of the human soul, as discerned from his fragmentary writings about the soul, and I equated an individual aspect of the human soul (that is, a human soul) with a 'boundarised' psychoid field of the human-specific collective unconscious. Therefore Jung's notion of a human soul (as the noumenal form of a unit of the human pattern, in which the constituted parts are specifically arranged in an individual manner) is basically homologous with Proclus' notion of a human soul.

In Chapter Six, I also proposed a notion of the 'World-Soul', and said that the causation of the World-Soul is homologous with the percipient's ego in its causative aspect (namely, the causation of the self). In Proclus' scheme, the World-Soul copies the Forms within Intellect and the intellects, and therefore the World-Soul possesses the intellectual activity of Intellect, that is, the relationship between Zeus (the intellect of Intellect) and the Paradigm (the intellect of Being) within it. Since Proclus' notion of the intellectual activity of Intellect,

which represents a triadic or cyclically-arranged causative pattern formed into an enneadic structure, is basically homologous with Jung's notion of the cyclically-arranged causative pattern of the self, Proclus' notion of the World-Soul is basically homologous with my interpretation of the World-Soul as implicit in the writings of Jung.

Moreover, in Chapter Six, I discussed the fact that the manifestation of the human-specific psychoid energetic intensity of the causation of the World-Soul is equivalent to a quasi-spatially representable 'boundarised' psychoid field of the human-specific collective unconscious. The generation of the human-specific psychoid energetic intensity of the causation of the World-Soul results from the participation of the human pattern in the unconditioned (unified) causation of the World-Soul. The human pattern is a class of the compound pattern, in which a human-specific number of the simplest patterns, arranged in different classes of the compound patterns, mutually overlap; therefore the human pattern is basically equivalent to Proclus' notion of the human intellect, which contains within it a set of the human-specific Forms, present in a unified (or overlapping) manner. As discussed earlier, when the human intellect is possessed by a soul, it becomes a human soul, or a 'boundarised' field of the human-specific collective unconscious. For Proclus, the World-Soul represents the most unified 'cause of motion', or the most unified power of 'Motion-itself', which is "immanent in the whole material world of time and actualises in the world all

the characteristics or eternal Ideas [Forms] that were previously contained potentially in the Unpossessed Mind [Intellect]". ²⁵⁹ The World-Soul contains various species-specific kinds of power (motion) within it, in a unified (potential) manner. Since the World-Soul copies the orders of the Forms contained within Intellect in accordance with the intellects, then, when it does so in accordance with the human intellect, the unified power of the World-Soul (or Motion-itself) is subdivided, or conditioned, in a specifically human manner, and the World-soul becomes a human soul. ²⁶⁰ This means that the human intellect is possessed by a soul (a motion) and forms a human soul (a human-specific motion-pattern, which arranges the Forms within it). Hence this view is basically homologous with the view that the manifestation of the human-specific psychoid energetic intensity of the causation of the World-Soul is equivalent to a quasi-spatially representable 'boundarised' psychoid field of the human-specific collective unconscious.

I have now completed a rather long exposition of Proclus' cosmological scheme, together with an examination of the similarities between the notions developed in the systems of Proclus and Jung. Proclus' highly philosophical system provides solutions to many of the problems I encountered when attempting to give a clearer structure to the relationships among the psychological concepts of Jung. One of the most intractable of those problems was that of how the static human pattern, common to all individuals,

gains its individual aspect (that is, a dynamic 'boundarised' psychoid field of the human-specific collective unconscious). Proclus made a clear distinction between the collective and individual aspects of the human pattern by putting them on to a different spiritual level, namely, that of the human intellect (which represents the collective and static state of the human pattern) and that of a human soul (which represents an individual and dynamic aspect of the human pattern, that is, a 'boundarised' psychoid field) - as examined earlier in this chapter. He also expounded a philosophical model to show how these different structural levels are interlocked through a triadically-arranged causation. As a consequence, my examination of Proclus' philosophical system has helped me to construct a model to explain how the human pattern (as a class of the compound pattern) becomes a dynamic unit of the human pattern, in a single cyclic causation of the self - as discussed in Section Three of Chapter Seven. My examination of the structural similarity between Proclus' concepts, as articulated in his philosophical system, and the psychological concepts of Jung, suggests that it may be possible to find an organic link between the two cosmic principles of the 'pleroma' and 'Abraxas' in Jung's VII Sermones ad Mortuos and Jung's other concepts; this link should then serve to explain the origin, not only of all phenomenal events (both psychic and material), but also of the relationship between the ego and its objects, and enable Jung's psychological concepts to be viewed from a more psycho-cosmological perspective. Moreover, Proclus' highly

systematic henotheistic system imparts philosophical reasoning to our understanding of why each 'archetype per se' (or 'boundarised' psychoid field, on which each individual is based) is simultaneously a part of wholeness and wholeness itself (that is, the 'pleroma', or the unrelated hypostatic aspect of the self, in which functional wholeness or 'Abraxas' participate in a static manner), in the same manner that each god is simultaneously an individual and the sum of all the gods. Accordingly, Proclus' philosophical system provides an ideal model for lending a philosophical structure to the psychological concepts of Jung.

Footnotes to Chapter Eight

1. L.J. Rosán, The Philosophy of Proclus: The Final Phase of Ancient Thought (New York: Cosmos Greek-American Printing Co, 1949), p 99.
2. *ibid*, p 65.
3. *ibid*.
4. *ibid*, p 66.
5. *ibid*, pp 66-67.
6. *ibid*, p 68.
7. *ibid*, p 67.
8. *ibid*, p 68.
9. *ibid*, p 69.
10. *ibid*, p 68.
11. *ibid*, p 69.
12. *ibid*.
13. *ibid*, p 70.
14. *ibid*, p 71.
15. *ibid*.
16. *ibid*.
17. *ibid*, p 73.
18. *ibid*, p 73 fn 30.
19. *ibid*.
20. *ibid*, p 73.
21. *ibid*, p 74.
22. *ibid*.
23. *ibid*, pp 75-76.
24. *ibid*, p 77.

25. ibid.
26. ibid.
27. ibid.
28. ibid, p 78.
29. ibid, p 79.
30. ibid.
31. ibid.
32. ibid, pp 79-80.
33. ibid, p 80.
34. ibid.
35. ibid, p 81.
36. ibid.
37. ibid.
38. ibid, p 81 fn 55.

Each possessed characteristic has only one possessor. This is because "it is not possible for two things to possess the same possessed characteristic".

39. ibid.
40. ibid, p 82.
41. ibid.
42. ibid.
43. ibid, p 83.
44. ibid.
45. ibid, p 84.
46. ibid.
47. ibid.

"Every possessor of a characteristic will have two potential powers, one 'above' it residing in the activity of its cause which enables the possessor to become what it is and to be perfected by this activity, and the other 'below' it or its 'underlying receiver' which enables the possessor to enter a relationship with its cause, that is, to be the object of the activity of its cause in the first place. The first

potential power explains how the possessor can be this particular kind of thing that it is; the second potential power explains how the possessor can be a particular kind of thing at all."

48. *ibid.*

49. *ibid*, p 85.

50. *ibid.*

51. *ibid.*

52. *ibid.*

53. *ibid*, p 87.

54. *ibid.*

55. *ibid.*

56. *ibid.*

57. *ibid.*

58. *ibid.*

59. *ibid*, pp 87-88.

60. *ibid*, p 89.

61. *ibid*, pp 88-89.

62. *ibid*, p 89.

63. *ibid*, p 94.

64. *ibid*, pp 95-96.

65. *ibid*, p 96.

66. *ibid.*

67. *ibid.*

68. *ibid*, p 97.

69. *ibid*, p 95.

70. *ibid.*

71. *ibid*, pp 97-98.

72. This conclusion confirms the fact that all human souls (all 'boundarised' psychoid field of the human-specific collective unconscious) are related to one another causally, by virtue of the causal relationships of their possessors - as discussed in Chapter Six.

73. L.J. Rosán, The Philosophy of Proclus, p 79.

74. *ibid*, p 99.

According to Rosán's definition, cosmology "refers to the study of the universe as it really exists".

75. *ibid*.

76. *ibid*.

77. *ibid*, pp 131-132.

78. S. Gersh, From Iamblichus to Eriugena: An Investigation of the Prehistory and Evolution of the Pseudo-Dionysian Tradition (Leiden: E.R. Brill, 1978), p 79.

79. L.J. Rosán, The Philosophy of Proclus, p 99, fn 2;

S. Gersh, Κίνησις Ἀκίνητος : A Study of Spiritual Motion in the Philosophy of Proclus (Leiden: E.J. Brill, 1973), pp 9-11.

80. L.J. Rosán, The Philosophy of Proclus, p 100.

81. *ibid*, pp 102-103 fn 14.

82. *ibid*, p 102.

83. *ibid*.

84. *ibid*, pp 102-103 fn 14.

85. *ibid*, p 103.

86. *ibid*, p 131.

87. *ibid*.

88. *ibid*.

89. *ibid*.

90. S. Gersh, Κίνησις Ἀκίνητος , p 20.

Rosán translates the terms 'αὐτοπερας' and 'αὐτοπελαία' as 'Definiteness-itself' and 'Infinity-itself', whereas Gersh translates them as the First 'Limit' and the First 'Infinity'; in this dissertation, I will use Rosán's translation.

91. *ibid*.

92. *ibid*, p 19.

93. *ibid*.

94. *ibid*, pp 19-20.

Rosán translates the triadic terms *ὄν*, *ζωή*, and *Νοῦς* as 'Being', 'Power', and 'Mind', whereas Gersh translates them as 'Being', 'Life', and 'Intellect'. In this dissertation, I will use Gersh's terms.

95. S. Gersh, *Κινησις Ἀκίνητος*, p 20.

96. *ibid*.

97. L.J. Rosán, *The Philosophy of Proclus*, p 112.

98. E.R. Dodds, *Proclus, the Element of Theology: A Revised Text with Translation, Introduction and Commentary* (Oxford: Oxford University Press, 1963), p 93.

99. S. Gersh, *Κινησις Ἀκίνητος*, p 18.

100. *ibid*.

101. S. Gersh, *From Iamblichus to Eriugena*, pp 128-129, 143.

102. *ibid*, p 143.

103. *ibid*, p 143 fn 88.

104. *ibid*, p 144 fn 93.

105. *ibid*, pp 144-145, 22.

106. S. Gersh, *Κινησις Ἀκίνητος*, p 21.

107. *ibid*, pp 79-80.

108. *ibid*.

109. *ibid*, p 79 fn 2.

110. This is because each god embraces 'definiteness' and 'infinity' within itself, and "the gods can be said to preside over all the stages in the evolution of the spiritual world, the result being that each of the main subdivisions within the spiritual world may be viewed as an order of gods". (S. Gersh, *Κινησις Ἀκίνητος*, p 22.)

111. L.J. Rosán, *The Philosophy of Proclus*, pp 104-105, 108-109, 131, 135-136.

112. *ibid*, p 135.

113. *ibid*, pp 135 fn 31, 136.

114. S. Gersh, *Κινησις Ἀκίνητος*, p 22.

115. L.J. Rosán, *The Philosophy of Proclus*, p 136.

116. *ibid.*
117. *ibid*, p 136 fn 35.
118. *ibid*, p 136.
119. *ibid*, p 136 fn 36.
120. *ibid*, p 136.
121. *ibid*, p 136.
122. *ibid*, p 137.
124. *ibid.*
125. *ibid.*
126. *ibid.*
127. *ibid*, p 138.
128. *ibid*, p 140.
129. *ibid.*
130. *ibid*, p 146.
131. *ibid.*
132. *ibid*, p 145.
133. *ibid*, p 152.
134. S. Gersh, From Iamblichus to Eriugena, p 86.
135. *ibid*, pp 87-88.
136. *ibid*, p 88.
137. *ibid*, pp 85, 130-131.
138. *ibid*, p 106.
139. *ibid.*
140. *ibid*, p 107.
141. *ibid.*
142. *ibid*, p 108.
143. *ibid*, p 108 fn 138.
144. *ibid*, p 109.
145. *ibid.*

146. *ibid.*
147. *ibid*, p 110.
148. *ibid.*
149. *ibid*, pp 110-111.
150. *ibid*, p 112.
151. *ibid.*
152. *ibid*, p 112 fn 164.
153. S. Gersh, *Kivnois 'Akivnetos*, pp 24 fn 1, 17;
L.J. Rosán, *The Philosophy of Proclus*, p 138.
154. S. Gersh, *Kivnois 'Akivnetos*, p 56.
155. *ibid*, pp 56-57.
157. *ibid*, p 25.
158. *ibid*, p 24 fn 1.
159. *ibid*, pp 16-17.
160. *ibid*, p 105.
161. *ibid.*
162. *ibid*, p 16.
163. *ibid.*
164. *ibid*, p 17.
165. L.J. Rosán, *The Philosophy of Proclus*, p 143.
166. *ibid.*
167. *ibid*, p 154.
168. *ibid.*
169. *ibid* p 153.
170. *ibid*, p 143.
171. *ibid*, p 159.
172. *ibid*, pp 130-131.
173. S. Gersh, *Kivnois 'Akivnetos*, p 10.
174. *ibid.*
175. *ibid.*

176. *ibid.*
177. S. Gersh, From Iamblichus to Eriugena, p 134.
178. *ibid*, pp 130-131.
179. *ibid*, p 130.
180. *ibid.*
181. *ibid.*
182. *ibid*, p 131.
183. *ibid.*
184. *ibid.*
185. *ibid.*
186. *ibid.*
187. *ibid.*
188. *ibid*, p 1321.
189. *ibid.*
190. *ibid*, p 144, fn 89.
191. *ibid*, p 146.
192. *ibid*, pp 146-147, 146 fn 99.
193. *ibid*, pp 144-145.
194. *ibid*, p 144.
195. *ibid*, p 146.
196. *ibid*, p 145.
197. *ibid.*
198. *ibid*, p 146.
199. *ibid*, p 145.
200. *ibid.*
201. *ibid*, p 146.
202. *ibid.*
203. *ibid*, p 147 fn 103.
204. *ibid.*

205. *ibid*, p 146 fn 100.

206. *ibid*, p 150.

207. *ibid*, p 151.

208. *ibid*.

209. *ibid*, p 151 fn 114.

210. *ibid*, p 151.

211. In Chapter Six I constructed a model to show how the unified internal structural pattern of the self is reduplicated through the cyclically-arranged causation of the self, and how such reduplicated patterns become a hierarchically-arranged series of units of the compound patterns. The model is, in fact, based on Proclus' view that each triadic emanation is connected to the others via its middle term, procession, and that the continuity of processions is equivalent to the generation of the spiritual subdivisions. To recapitulate this model here: Each simplest pattern is merely a reduplication of the unified internal structural pattern of the self, and is discontinuous with all the other simplest patterns. However, the simplest patterns constitute a hierarchically-arranged series of units of the compound patterns. This is because the causation of the self exercises two heterogeneous coordinate relationships in different planes: in the vertical plane, the causation of the self invariably takes a cyclic form, in which a progression (procession) and a reversion are simultaneously coupled; whereas in the horizontal plane, the causation of the self takes only a progression (procession). When the causation of the self proceeds from itself in the vertical plane, it is traversed to the horizontal plane, and the degree of progression is amplified by its overlapping with the previously-attained degree of progression, and then its amplified progression is reconnected to a progression in the vertical plane. Since a progression and a reversion occur simultaneously in the vertical plane, the reversion occurring in the vertical plane is also amplified relative to the degree of amplified progression which occurred in the horizontal plane. Thus each effect results from a reversion in the vertical plane, which constitutes a series of the simplest patterns arranged in a hierarchy of causes and effects, that is, a hierarchy of units of the compound patterns in the vertical plane. The horizontal plane assures the continuity of each cyclic causation of the self, and therefore creates the orders of effects, that is, the orders of units of the compound patterns. Therefore a series occurring in the horizontal plane represents a series of the compound patterns arranged in a hierarchy of different classes. The above model is, in fact, deeply indebted to Proclus' system, which is a cosmological (realistic) application of his ontological system.

212. S. Gersh, Kivnōis 'Akivnōtos, p 112.
213. S. Gersh, From Iamblichus to Eriugena, p 143 fn 88.
214. *ibid*, p 130.
215. S. Gersh, Kivnōis 'Akivnōtos, p 120.
216. *ibid*.
217. *ibid*.
218. *ibid*.
219. *ibid*.
220. *ibid*, p 121.
221. S. Gersh, From Iamblichus to Eriugena, p 151.
222. *ibid*, p 88.
223. L.J. Rosán, The Philosophy of Proclus, p 112.
224. S. Gersh, Kivnōis 'Akivnōtos, p 105.
225. *ibid*, p 7.
226. L.J. Rosán, The Philosophy of Proclus, p 167.
227. *ibid*.
228. S. Gersh, From Iamblichus to Eriugena, p 142.
229. *ibid*, p 142 fn 83.
230. *ibid*.
231. S. Gersh, Kivnōis 'Akivnōtos, pp 36-36.
232. *ibid*, p 37.
233. The Soul is the intermediary between temporality and atemporality, possessing the aspects of both. The atemporal aspect of Soul is the existence of Soul, while the temporal aspect of Soul starts from the level of the power (life) of Soul. This is because monadic time starts from the level of Life, and therefore an actual temporal element (by means of a temporal succession) starts from the level of the life of Soul, in which the element of Life interpenetrates.
234. S. Gersh, From Iamblichus to Eriugena, p 105.
235. *ibid*, pp 98-100.
236. *ibid*, p 102.
237. *ibid*, p 103.

238. *ibid.*
239. *ibid*, p 104.
240. C.G. Jung, Memories, Dreams Reflections, p 342.
241. When I use the term 'Soul', it signifies primarily the Unpossessed Soul. However, the Unpossessed Soul is possessed by individual souls. Therefore the Soul has two different aspects. One is the atemporal aspect, which represents the unpossessed cause of the (individual) possessed characteristics of souls. This aspect represents the existence of the Soul. The other is the temporal aspect, which represents the (individual) possessed characteristics of souls. The (individual) possessed characteristics of souls are the first multiplied possessors of the spiritual world. The Soul therefore contains the atemporal and temporal aspects in a unified manner. It is for this reason that the the Soul is regarded as the first possessor of the spiritual world, in a unified manner. (L.J. Rosán, The Philosophy of Proclus, pp 113-114.) Rosán states, on p 165 of The Philosophy of Proclus: "When soul means 'the cause of motion', the Unpossessed Soul will be the transcendent origin of all motion and dependent upon the Unpossessed Mind [Intellect]; but when soul means an intelligent entity, the Unpossessed Soul becomes independent of its attachment to the Unpossessed Mind [Intellect], and functions as the first member of a new triad of realities, namely, the Unpossessed Soul, the Unpossessed Nature, and the material world." This signifies that the Unpossessed Soul has left its attachment to the Unpossessed Intellect and has attached itself instead to the intellects. This is the moment at which the Unpossessed Soul generates the possessed characteristics of soul (namely, the souls which possess intellects), through the internal activity of the Unpossessed Soul. Rosán further states, on p 177 fn 15: "The relationship between the soul and its mind [intellect], according to Proclus, is not, strictly speaking, that of possession but rather that of contact ($\alpha\phi\eta$)." .
242. L.J. Rosán, The Philosophy of Proclus, pp 88, 157.
243. *ibid*, pp 157-158, 157 fn 3.
244. *ibid*, p 73.
245. *ibid*, p 157 fn 3.
246. *ibid*, pp 111-115, 157-164;
S. Gersh, Κινησις Ἀκίνητος, pp 16-17.
247. L.J. Rosán, The Philosophy of Proclus, p 112.
248. *ibid*, p 112 fn 47.
249. *ibid*, p 163.

- 250. ibid, pp 183, 174, 158.
- 251. ibid, pp 177, 114.
- 252. ibid, p 171.
- 253. ibid, p 183.
- 254. ibid, pp 209-217.
- 255. ibid, pp 198-199.
- 256. ibid.
- 257. ibid, pp 198-199, 183-192.
- 258. ibid, pp 114-117, 171-180, 183-192,
- 259. ibid, p 183.
- 260. ibid 157-158, 183, 198-199.

CONCLUSION

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The unconscious or potential reality with which Jung was dealing was the realm of so-called Nothingness (in the sense of the potential background of the sensible universe), in which pre-existent noumenal entities constitute special modalities without any causal relationships; yet such non-spatial and atemporal relationships are manifested in the form of perceived phenomenal orders. Therefore in order to understand the relationships among these noumenal entities and their processes, we must remember that they are non-existent but that they simultaneously pre-exist in a specific manner. In this very sense, we have to surrender our everyday understanding of causality, which is based upon spatial and temporal relationships, in order to grasp the special modalities constituting the noumenal forms of phenomena (whether psychic or material). In other words, such noumenal entities do not constitute any causal relationships, yet they are dynamically manifested in the form not only of the percipient's conscious activity but also of the actual behaviour of matter, such effects being spatially and temporally ordered: that is to say, the specific modalities and processes constituting these entities lie at the basis of all natural phenomena. Thus the field with which Jung dealt involves almost every branch of science (mathematics, psychology, physics, and so forth),

since he was exploring those principles which explain the basis of all phenomena and their orders. However, his methodology does not proceed by abstracting the basis of recognition of phenomena philosophically, but rather sets up various general principles in pseudo-metaphysical form, then justifies them either by empirical evidence or by correlating them with various intellectual currents from previous ages (for example, alchemy). In general, Jung's world-view shares many attributes with the systems developed by Neoplatonic thinkers.

From this point of view, building upon the general philosophical scheme of Neoplatonism, I have investigated the precise implications of Jung's psychologically-oriented concepts - which Jung himself left ambiguous, failing to structure them into precise logical relationships. In attempting to give shape to Jung's concepts, I have occasionally added my own interpretations: some of these are necessary assumptions for building up a philosophical structure; others are discernible conclusions when Jung's concepts are compared with similar concepts developed by more systematic thinkers such as Proclus. My attempt to form a coherent philosophical structure out of Jung's psychological concepts, by viewing them from a psychocosmological perspective, is far from satisfactory. However, no Jungian scholars to date have, so far as I know, explored the possibility of forming a complete philosophical scheme following an examination of the structure of Jung's psychological concepts (or his principles of explanation) in

the context of the Neoplatonic philosophical schemes. I therefore hope that this dissertation will serve as a pioneer work for such an exploration. My investigation has resulted in the following four major conclusions:

- 1) First, I have examined the two cosmic principles discussed in the VII Sermones ad Mortuos, namely, the 'pleroma' and 'Abraxas', and have tried to demonstrate the conceptual parallelism, first between the 'pleroma' (as unrelated totality, in which the principle of 'relatedness' participates in a static manner) and Proclus' concept of the 'One'; and secondly, between 'Abraxas' (as the antithetical principle of 'relatedness') and Proclus' concept of 'Definiteness-itself' and 'Infinity-itself' (the two latter being equivalent to Nicholas Cusanus' concept of 'Not-other'). Here I discovered the possibility that the 'pleroma' and 'Abraxas' could be organically linked with Jung's other concepts (which he discusses from a mainly psychological perspective), in order to explain how psychology and cosmology can be interrelated in a complete psycho-cosmological system - after the manner of the philosophical system of Proclus. Since Jung alludes, somewhat cryptically, to a quaternary motion-pattern of 'Abraxas'; and since, in the main body of his psychological works, he introduces the dynamic internal structure of the self, which is also quaternarily arranged; then, by equating the two, I consider the quaternary motion-pattern of 'Abraxas' and the quaternary dynamic internal structure of the self to be equivalent to the quaternary causative

pattern of the self, which is the basic form of relation-creating activity, and which lies at the basis of all actual relationships (for example, the percipient's ego-activity); and I have compared this causative pattern with the causative pattern exercised by the Godhead - a notion developed by the Christian Neoplatonists (for example, Pseudo-Dionysius, Maximus the Confessor, and Johannes Scotus Eriugena).

Although the 'pleroma' and 'Abraxas' are discussed from a cosmological perspective, the 'pleroma' is synonymous with the unrelated hypostatic aspect of the self, in which its own self-defining activity is inactive, and 'Abraxas' with the dynamic causative aspect of the self (as functional totality). When 'Abraxas' participates in the 'pleroma' in a static manner, the 'pleroma' does not possess the aspect of related totality, and its static unity exhibits merely the undistinguished state of Nothingness, which is conceived as an infinite multiplicity of empty sets. However, when 'Abraxas' participates dynamically in the 'pleroma', its dynamic unity forms a finite number of internal subdivisions (or empty sets) of the 'pleroma', and the 'pleroma' possesses its aspect of related hypostatic totality, or boundary. This is because the limitation imposed by a finite number of internal subdivisions generates a boundary within undistinguished Nothingness. And since each subdivision (or empty set) is generated through the dynamic unity between the 'pleroma' and 'Abraxas' - superimposing the static causative pattern, or basic internal structure of

'Abraxas', on to the undistinguished 'pleroma' - the number of reduplications of the basic internal structure of 'Abraxas' exhibits its own corresponding number of subdivisions (or empty sets) of the 'pleroma', forming a boundary of the 'pleroma'. Therefore the 'pleroma' constitutes many different boundaries, in accordance with the different number of internal subdivisions involved. These hierarchically-arranged classes of boundary of the 'pleroma' result from the repetition of the self-reduplicative activity of 'Abraxas', superimposing its internal structure (which is differentiated in the course of incessant repetition) on to the 'pleroma'. And, since the 'pleroma' is equivalent to the unrelated hypostatic aspect of the self, and 'Abraxas' to the causative aspect of the self, Jung's psychological concept of the (human-specific) collective unconscious can be understood as a class of boundary of the 'pleroma'.

2) Secondly, the (human-specific) collective unconscious can be understood as a psychoid field, and this noumenal field, in which all sensible phenomena are contained in potential forms, is always correlated with a phenomenal individual. That is to say, a psychoid field of the (human-specific) collective unconscious is generated in accordance with each individual; or, in other words, the generation of the biologically-observable process of an individual represents only a partially-phenomenalised aspect of the generation of the noumenal form of an individual. From this point of view, since the human-specific collective

unconscious is the noumenal, or potential, background of the sensible universe as a whole (which is phenomenised in a specifically human manner), a biologically-observable physical process of an individual body may be based on a partial aspect of a psychoid field of the human-specific collective unconscious - although, in the potential (unconscious) substrate, there are no spatial subdivisions between a part and the whole. Therefore I have assumed that a 'boundarised' psychoid field of the human-specific collective unconscious, or a particular 'archetype per se' within a boundless psychoid field of the human-specific collective unconscious, is the noumenal form of an individual body and its conscious field. In setting up this assumption, I have tried to solve the problem of the exact implication of the 'archetypal configurations', which Jung left ambiguous. By assuming a particular 'boundarised' psychoid field to be the noumenal form of a percipient's individual body and his conscious field, I have also assumed that, in the unconscious substrate of the human-specific collective unconscious, innumerable 'boundarised' psychoid fields (on which material objects are based) mutually overlap. Thus I regard Jung's notion of the 'archetypal configurations' as either the constellations of those 'boundarised' psychoid fields, or the internal configurations constituting a 'boundarised' psychoid field on which a percipient is based. On the basis of this assumption, I have constructed a model to show how a boundless psychoid field of the human-specific collective unconscious is generated, and how it is related to a

percipient's body, his conscious field, and material objects. This model reads as follows: Since the causation of the self is antithetical (a progression and a reversion being simultaneously coupled), then, when a progressive causation of the self participates in the human pattern (which is a class of the compound pattern common to all individuals), the static human pattern forms a dynamic, 'boundarised' psychoid field of the human-specific collective unconscious. This means that the constituent parts of the human pattern are specifically arranged, in accordance with the characteristics inherited from the parents' genetic information, and form an individual aspect - although this is still the potential state of an individual, no individual characteristics having yet been actualised. It is also the quasi-temporal moment of occurrence of an 'extended' psychoid field of the human-specific collective unconscious, by virtue of the potentially-actualised coordinative centre of a 'boundarised' psychoid field. Since the actualisation of this field results from a revertive causation of the self, then, when the latter occurs simultaneously with a progressive causation of the self, a 'boundarised' psychoid field (on which the percipient is based) is polaristically actualised in the form of a percipient's body and its self-mirroring (or his conscious field, which may be related to the physiological processes of his brain-cells). Indeed, it is the moment at which the antithetical causation of the self is converted to the percipient's ego-activity, and also the moment in which 'boundarised' psychoid fields (on which

material objects are based) within an 'extended' psychoid field are not only perceived, but also materialised, in a specifically human manner.

3) Thirdly, I have further investigated the problem (which could not be solved by the above model) of how the human pattern (which is a class of the compound pattern) is individuated in the form of a unit of the human pattern (that is, the phenomenal form of an individual). In other words, I have examined the problem of how the human pattern (which is a highly-differentiated internal structure of the self, reached at the level of the species) participates in the dynamic causation of the self, and how the constituent parts of the human pattern are dynamically arranged in an individual manner. This problem is twofold. First, it was necessary to determine how a finite number of the simplest patterns (constituting the human pattern) becomes a unity of the human pattern, in which those simplest patterns constitute hierarchically-arranged classes of the compound pattern. Although each simplest pattern is merely a reduplication of the basic internal structure of the self (each simplest pattern being discontinuous with the other simplest patterns), a finite number of the simplest patterns constituting the human pattern forms a continuum; therefore we must presuppose a compound activity, which combines these discontinuous simplest patterns in a single causation of the self. In this connection, in Section Three of Chapter Seven I introduced a model to show how the basic internal structure of the self is differentiated through the

repetition of its dynamic motion, and how the reduplicated (discontinuous) simplest patterns become a hierarchically-arranged series of units of the compound patterns, through the medium of a series of the compound patterns arranged in a hierarchy of different classes. This model represents two heterogeneous coordinate relationships occurring in a single cyclic causation of the self - generating, on the one hand, a hierarchically-arranged series of causes and effects in the vertical plane, and, on the other, a series of the compound patterns arranged in a hierarchy of different classes. In the vertical plane, the causation of the self invariably takes a cyclic form, in which a progression and a reversion are simultaneously coupled; whereas, in the horizontal plane, the causation of the self takes only a progressive form. When the causation of the self proceeds from itself in the vertical plane, it is traversed to the horizontal plane; the degree of progression is amplified by its overlapping with the previously-attained degree of progression; its amplified progression is then reconnected with a progression occurring in the vertical plane; and, as a result, its reversion in the vertical plane is also amplified, in accordance with the degree of amplified progression. Thus every effect resulting from a reverteive causation of the self in the vertical plane constitutes a series of the simplest patterns arranged in a hierarchy of causes and effects, that is, hierarchically-arranged units of the compound patterns occurring in the vertical plane. Accordingly, the progressive causation occurring in the horizontal plane assures the continuity of each cyclic

causation of the self, creating the orders of the simplest patterns in the form of a hierarchically-arranged series of the compound patterns. Within this scheme, the human pattern is a particular class of the compound pattern occurring in the horizontal plane.

The other factor involved in the problem of how the human pattern is individuated in the form of a unit of the human pattern is, as I discussed in Chapter Six, that the human pattern ceases to exist unless it is continually reproduced (in the form of a unit of the human pattern) through the medium of the parents' bodies; thus the biologically-observable process of generation of an individual may be assumed to be a recapitulation of the process of differentiation of the human pattern, reached at the level of the species, in an individual manner. A unit of the human pattern is continuously reproduced on the basis of the already-actualised orders of the classes of the compound patterns, which constitute the human pattern in a phenomenal form. Thus in the case of the zygote, formed by the fertilisation of an egg by a sperm, the separately-substantiated units of the compound pattern have already been phenomenalised in the parents' bodies. Through the continuous reproduction of such a fertilised 'seed' of a unit of the human pattern - the individuality of which is a matter of subtly different arrangements of the component parts of the human pattern, determined by inheritance not only from its immediate cause (the parents), but also from its remote causes reached at the level of the species - the

causation of the self (which participates in every process) exercises the act of continuous creation toward raising the degree of differentiation of the human pattern.

4) Fourthly, I have directed my attention to the structural similarities between the ideas of Jung and Proclus. Indeed, throughout this investigation, I have been examining the possibility of forming Jung's ideas into a complete, henotheistic philosophical scheme, based on the highly-systematised philosophy of Proclus. My efforts in this dissertation are far from being a complete systematisation of Jung's psychological concepts. Nevertheless, they should provide a basic framework for a clarification of the structural interrelationships of those psychological concepts, seen from a more psycho-cosmological perspective, and serve to point the way toward a future philosophical systematisation of Jungian depth psychology.

Finally, in addition to the above conclusions reached in the main text of this dissertation, I should like to highlight one or two of the basic similarities between Jung's psychological World-View and some of the typical features in the occult philosophy of the Renaissance - the latter itself being influenced by the Neoplatonic, Kabbalistic, and Hermetic philosophies (whose spirit was later to be revived in the philosophy of Romanticism - as in Novalis). For example, in the occult philosophy of the Renaissance, we meet the notion of a homology between the 'Imagination of the Godhead' and the 'Imagination of each

percipient'. Since the 'Imagination of the Godhead leads to the view of "the sensible world as *Magia divina* imagined by the Godhead"; ² and since the 'Imagination of each percipient' leads to the view of 'the sensible world as imagined by the causative aspect of the percipient's ego-conscious activity': then this homology may be compared with Jung's homology between the causation of the self and the percipient's ego in its causative aspect. Another example is given by the notion, current among Renaissance occult philosophers, that each image imagined by the Godhead (and conceived as a subtle body constituting an intermediary realm between psyche and matter) was "typified in the juxtaposition of the Words"; ¹ this latter notion signifies that a man possesses the inner world (the microcosm) corresponding to the sensible outer world (the macrocosm), and that, in this inner world, the order of the sensible world pre-exists in the form of the configurations of the Words. It goes without saying that this inner world is notionally synonymous with Jung's view of the (human-specific) collective unconscious, or, more precisely, with my own interpretation of the (human-specific) collective unconscious as an 'extended' psychoid field of the human-specific collective unconscious; and the configurations of the Words are synonymous with the configurations of the 'archetypes per se' (or 'boundarised' psychoid fields, each of which is made up of a specifically-ordered, appropriate number of the simplest 'archetypes per se') in an 'extended' psychoid field.

Hence Jung and the occult philosophers of the Renaissance were pursuing the same goal - of finding out how the sensible world is connected with the potential (spiritual) world, and of how the divine Imagination exercised by the Godhead is homologated with the percipient's conscious activity. Therefore Jung's depth psychology, by employing modern scientific (eg, psychological) terms, may, in terms of its doctrinal structure, be understood as a revival of the work of the occult philosophers of the Renaissance. Although the latter (for example, John Dee and Cornelius Agrippa von Nettesheim) were intent on creating a more powerful philosophy under the name of 'Christian Cabala' (which is implicit in Neoplatonism, and which was supposed to fit in not only with Christian doctrines but also with various other religious doctrines and empirically-verifiable laws, and "which was to supercede scholasticism, as potentially a world-wide movement of reform" in Christendom, ³ nevertheless, in spite of their enthusiasm, this powerful philosophy was neglected in history, and has never been a world-wide movement within Christendom. The present-day reinstatement of Jungian depth psychology makes it possible to fulfil the occult philosophers' vision of creating a powerful philosophical system which will fit in, not only with Christian doctrines, but also with various other religious doctrines, as well as empirically-verifiable scientific laws. If a future Renaissance is yet to come, and if a particular philosophical system is to be the motive-force to induce such a Renaissance, I cannot imagine any better

system than Jungian depth psychology, which, if it were more highly systematised, would enable a reconciliation not only between religion and science, but also between objectively-verifiable data obtained through the different fields of science (for example, quantum physics and depth psychology) - in the same way that the occult philosophers of the Renaissance aspired to attain a universal philosophical system. For this reason, I regard Jung's depth psychology as the prefiguration of a revival of the occult philosophy of the Renaissance, and as a pointer toward the Renaissance that is yet to come.

Footnotes to Conclusion

1. H. Corbin, Creative Imagination in the Sufism of Ibn 'Arabi (Princeton: Princeton University Press, 1969), p 179.
2. ibid.
3. F.A. Yates, The Occult Philosophy in the Elizabethan Age (London, Boston and Henley: Routledge & Kegan Paul, 1979), p 76.

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Volume 19 General Bibliography of
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